THE

Missionary Review of the World

Old Series Vol. XXVII. No. 5 | MAY | *New Series* Vol. XVII. No. 5

GOD'S WORD FOR GOD'S WORK

THE CENTENARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY

BY THE EDITOR-IN-CHIEF

The great celebration, marked by "Universal Bible Sunday" (March 6), and the great Albert Hall Meeting (March 7), with others the same week, suggest this as a fitting time to consider some grand facts connected with the Inspiration, Translation, and Circulation of the Word of God.

I. Its *Inspiration.* That word, used by Paul, *theopneustic*—"divinely inbreathed"—is in itself a whole system of theology. It is plainly a reference to the record in Genesis, how, into the body of dust, God "breathed the breath of life," so that man "became a living soul." Even so, into the earthly form of human language, He breathed His own spirit, so that the Book became God's "Living Oracles." This Divinely inspired Life may be both seen and proven by

1. The Inherent Character of the Bible;
2. Its Indestructible Vitality;
3. Its Historic Results.

The Book itself is its own best witness and argument. Like light, which needs no testimony but its own rays, it proves its character by its beams. It is not a light-bearer, but a light-giver, imparting, but not receiving, illumination. After all our excursions into the "Evidences of Christianity," we come back at last to Christianity itself, which, when separated from all its foreign aceretions of tradition and corruption, is its own complete evidence. Here is the true Aaron's Rod, which alone has leaf-bud, bloom, and fruit, all at once, and which swallows up all the other rods. If ever Truth came down from Heaven to earth, to dwell with man, it is here found, without mixture of error and evil. Here truth is imperial; it wears the star of empire on its breast, and bears the crown of Heaven on its brow. Here Truth is inexhaustible. Men have been delving in the Bible in search of hid treasure for milleniums, and as yet only begun to open its deep veins of ore and discover its deposits of gems. As we study the Bible, the field of search grows; the further we penetrate, the less we seem to

have advanced; endless vistas and possibilities stretch before us, and defy all complete investigation. It reminds one of the starry heavens, where every new increase of telescopic vision only shows depths still beyond our reach and stars that escape all lenses. The Bible suggests Infinity and Eternity. It is God's Book, and He is seen in it, and, as we reverently examine it, we feel that we are making a hopeless attempt to take in Deity. There are mysteries that forever baffle all comprehension, and marvels that daze us.

This living Book *imparts* light and life wherever it goes. The witness of world-wide history is: "The entrance of Thy Word giveth light." It has been tried on the highest and on the lowest alike, and everywhere proves itself superior and supreme. It has shone where men have prided themselves on their wisdom, and compelled them to confess that "never man spake thus." It has shed light in the region and shadow of death, and cannibalism, infanticide, polygamy, adultery, robbery, tyranny, and every other iniquity, have run like beetles to their holes to hide before it. Where thorns and briers sprung up, the fir-tree and myrtle have grown, the planting of the Lord. Wherever the Bible has gone and had free course, personal, family, and social life have been purified and transformed. The purest civilization never precedes but follows it; peace takes the place of war, and men learn to love and serve one another. These are facts that need no proof, because they meet no denial and permit no doubt. If any one were found to dispute them, he would be himself at the same time a proof of them, for even infidels owe to the Christianity they traduce and oppose much of their own superiority to the lowest pagans, themselves indebted to the insensible influence of the Bible. They are bathed in the beams of the very Sun they would extinguish. And hence the Bible is an indestructible Book: it has God's life.

Its extraordinary survival of all antagonism is the wonder of the ages. This Book is essentially the eternal foe of man in his natural and carnal state. It mercilessly strikes at all his evil doing, exposes all his unholy motives, and makes war as a revolutionist upon all his unrighteous and selfish habits and institutions. It makes no compromise, and will not even brook delay in demanding conformity to righteousness. Whatever will not bear the searchlight of truth and right must at once and forever be renounced, at any cost, even tho life were the price. It lowers its standard to suit no one, as bold against the vices of kings as against those of their meanest slaves. Of course, the Bible has met resistance, and organized resistance. The princes of the world have been confederate against the Word of God. They have gathered themselves together against the Lord's own Book, and taken counsel together to break asunder its bands of restraint and cast away its cords of truth. But He that sitteth in the heavens laughs in derision. Men try to put out His Sun with

their watering-pot, but their streams only fall back to drench themselves. They try to plant their shoulders against the burning wheel of the midday Sun and roll it back into night, but the Orb of Day shines serenely still, and moves on his way.

The Modern Gift of Tongues

The Bible has a strange predestination to universal sway. This is seen, first, in its adaptation for transference into all the tongues of earth; second, in its fitness to meet the need of universal humanity; and, third, in the providential preparation for its universal mission.

The centuries are cycles of God, and we should expect that He would make them tributary to the triumphs of His Word. That Word is the expression of His thought, and, to reach all men, must be given to them in their own tongue. But such transference is no easy matter. Thought is not always flexible enough to accommodate itself to new molds of speech. Ideas sometime take on new dress awkwardly, and are not always recognizable in foreign attire. Particularly is this true when the conception to be transferred into the new tongue is poetic in form or scientific in substance. In the former case the linguistic dress is a part of the poetry, and in the latter case the new language may lack any fit terms to convey the fact or conception.

Now in a wonderful way God's foresight provided against both these obstacles. For example, the poetry of the Bible, which constitutes at least one-half of its contents, does not depend on the rhythm and rhyme of words, but the correspondence of thought—the poetry of *parallelism*. The conceptions rather than the expressions are in accord. When we read that "he that findeth his life shall lose it, but he that loseth his life shall find it," there is nothing in the parallelism that can not be translated into any other tongue without loss. If this sentiment were dependent on a metrical form, it might be hard to find words in Chinese or Japanese to suit the meter and rhyme. For example:

> **Who shuns the cross his life to save**
> **Shall find but loss beyond that grave.**

Were the thought so expressed, it might be hard to find in the new tongue rhyming words to take the place of "cross" and "loss," "save" and "grave." But in the parallel these hindrances are not found.

Again, the Bible belongs to the simpler period of man's history, when the sciences were yet in their infancy. The modes of speech and the forms of illustration and parable are drawn from primitive customs and habits of life, and the language is that which universal man understands and uses. Observe the illustrations used—the vine, the tree, the grasses and flowers, sheep and cattle, birds and fish, mountains and clouds, rain and dew, bread and water. No abstruse ideas

or obscure technicalities. A child can understand all that is essential. The words are simple and the figures of speech familiar, and so no language has been found in which the whole Bible could not be intelligently rendered. Of what other great book is that true? Try Plato's Dialogues, or Milton's Paradise Lost, or Janet's Final Causes, or Macaulay's Essays.

But, more than that, the *matter* contained in the Word of God fits universal need. Man is everywhere a sinner needing salvation and a sufferer seeking solace. To man God has given one panacea for all ills, and the race never had another. No man was ever found so good as not to need it, or so bad as to be beyond its help. If it is God's Book by its inherent excellence, it is no less man's Book by its adaptation to his nature and needs. It searches him, and is the universal mirror to reveal him to himself, but if it is the mirror, it is also the laver, and provides the water of cleansing. It reveals what he may be as well as what he is.

There has been a singular historic preparation for its universal translation. One has only to study history from the fall of Constantinople in 1453, especially, to see how the revival of learning and the dawn of civil and religious freedom were God's advance couriers for Bible translation.

Sowing the Seed in Many Lands

In the circulation of the Bible let us again note three facts: First, its coincidence with the Reformation epoch; second, the theology of inventions; and, last, the singular need of modern missions.

The Church needed to be made ready to give the Word of God to the world, and hence the great reformation of the sixteenth century which brought to the front the long-lost doctrine of justification by faith, and purged the Church of her idolatries. Then look at the way, at that very time, invention seems to have had its eyes opened, and the three great helps to Bible dissemination were given to the race—the printing-press, to supply copies; the steam-engine, to help both to multiply Bibles and to cheapen them, and to carry them swiftly to all parts of the earth; and the mariner's compass, to guide vessels in safety to other lands.

Then God led out His Church on missionary lines, and this operated in two ways—first, to create openings, and, second, to create demand for Bibles. Wherever the missionary found an open door, the Word of God entered; but, more than that, He saw that His work could have no permanence unless it was built on, and buttressed by, the vernacular Bible. And so the hand of God is as truly seen in the translation and diffusion of Holy Scripture as in its inspiration.

All these facts and thoughts give fresh interest and significance to Bible societies. This great parent society has done a noble work.

Last year, at a cost of about £4,000 ($20,000), it carried forward its work of translation, adding eight new languages and dialects to its list, expending for translating, printing, etc., £121,966, and making grants to the amount of £132,000. Since 1804 the total issues have been over 186,000,000 Bibles, Testaments, etc., and the total expenditures £14,000,000 ($70,000,000); 8,000 auxiliaries and branches have been established, and there have been issues of the Word of God for the blind in 28 tongues; 650 native Biblewomen have been employed, and 850 colporteurs—a total of 1,500 in 1903.

To put these facts and figures another way, the average for a century is five thousand copies of the Scripture (in part or whole) every day, or over two hundred every hour! and at a cost of four hundred pounds a day, or about forty for every working hour! and an average of eighty auxiliaries a year. It is interesting also to note that a complete New Testament can be had for a penny, and a Chinese New Testament for fourpence; and the average cost of the New Testament in any one of the four hundred languages now represented in Bible translation is less than a shilling sterling! The society appeals for a Centenary Fund of 250,000 guineas (about $1,250,000) for extension of its work in every quarter, and about one-fifth this sum was in hand March 6. There was a deficit of $21,000 on last year's work.

The society has had to contend with restrictions and prohibitions on its work in Moslem lands, such as Persia and Turkey; the modern Greek Testament can not be circulated in Greece, and from Austria and the Tyrol colporteurs are excluded. Bible burning still survives in Baden and Franconia, Danzig and Cologne, in Spain, and in the Argentine; public bonfires in Carneola, Pernambuco, Peru, and in Fiji, under the baneful influence of the Roman Church; and some colporteurs have been robbed, beaten, and even slain.

When, over a century ago, Mary Jones trudged over those seven miles and back every week, to get access to a Welsh Bible, how little did she imagine that the story of "Mary Jones and Her Bible" was going to be used of God to set in motion such a great movement to bring the Word of God into contact with every living soul in the native tongue and at such trifling cost; and scarcely more did Rev. Thomas Charles, of Bala, dream of the work of the century when he urged the formation of a society in Britain which should bring the Word of God within the reach of the destitute. But so again it is true that "a little child shall lead them," and as Rabbi Tarphon used to say, "It is not incumbent on thee to complete the work; yet art thou not free to leave it alone." We have only to do the duty which lies immediately before us, however simple and seemingly insignificant; and He who knows how out of the minute mustard-seed to make to grow a great tree with spreading branches, will take care that the humblest act of obedience to His will shall not be in vain.

RELIGIOUS RUSSIA AND PROTESTANT MISSIONS

BY REV. HENRY OTIS DWIGHT, LL.D., NEW YORK
Secretary of the Bureau of Missions

The appearance of a gulf of separation between thinking men anywhere that seems permanently impassable is ground for disappointment in this age of approach and of toleration between nations.

THE CZAR OF RUSSIA

Some such feeling must have shocked many on reading in the current news of the day the story of the ceremonies attending the dispatch of the sacred *eikon*, or picture of St. Sergius, from Moscow to Manchuria, as an encouragement to the Russian army. The sense of distance between the religious ideas of our own environment and those ruling in Russia was heightened, perhaps, when we read the words ascribed to General Kuropatkin, on the eve of his departure to take command in the Far East: "We have taken measures to assure that of the Japanese who have landed upon the Continent not one will escape alive." But the climax of bewilderment as to the differences between the Christianity of Russia and that within our own experience is reached when we read of the scene just before the general's departure from Harbin. After the usual religious service, the telegrams tell us, the officiating priest held up the sacred picture which had just arrived from Moscow, and gave his blessing to the great general, prostrate on the ground before it and shaken with emotion.

It is not for us to condemn or criticize the rites of a Church which, during a thousand years, has represented to the Russian nation, as a whole, the source of religious teaching and the guide to strength for the burdens of life and for the supreme test of death. But if we would forecast the sympathy likely to be felt by Russia toward Protestant missions found in territories which pass under its control, we must clearly understand the nature of the differences between our notions and theirs respecting the essentials of Christianity. We have already misgivings that these differences are great if we have tried to imagine President Roosevelt sending a picture to sustain the enthusiasm of

American soldiers in war, or Secretary Taft saying or doing any of the things which the St. Petersburgh dispatches, unconscious that they are unusual, ascribe to General Kuropatkin.

Russia received Christianity in the tenth century from that Byzantine Church whose patriarchs were in partnership more or less base with the unattractive emperors of Constantinople. The reasons are obscure which attracted Olga, widow of the Duke of Kief, to Constantinople to be baptized. But with the baptism of her grandson Vladimir in 988, when the Russian prince married the sister of the Byzantine Emperor Basil, Christianity became the religion of the aristocracy, and so sifted down, after a fashion, among the people. Until long after the Turks overthrew the Byzantine Empire, the Russian Church was a mere dependent of the Patriarch of Constantinople, who himself was a dependent upon the Turkish Sultan, with the rank of a pasha of three tails. It is a strange lineage for a Christian Church which we discover in tracing the beginnings of Christianity in Russia.

GENERAL KUROPATKIN

Yet there was life there. In 1588 we find the Russians receiving a patriarch of their own at Moscow, recognized by the Patriarchate of Constantinople, but still dependent upon it. About a century later, Nikon, Patriarch of Moscow, refused longer to recognize the supremacy of the feeble Patriarch of Constantinople, and set about reforming his own Church, using language as to that which he had to reform which suggests a state of things like that which shocked Paul when he heard from Corinth. Nikon fought for purity, and probably for spirituality, but he was condemned by a general council, deposed, and sank out of sight. It is to the honor of the Russians, however, that after Nikon was dead his greatness was fully recognized; so that, as Stanley says, "he rests all but canonized, in spite of his many faults, and in spite of condemnation and degradation by the nearest approach to a general council which the Eastern church has witnessed since the second council of Nicæa."

When Peter the Great came to the throne he adopted some of Nikon's ideas. But the great scandal of an innovator in the Church

who could be silenced by nothing short of a general council, affected the Czar's views of what a Church in Russia should do and be. After a few years Peter let the office of Patriach of Moscow die out. Then (1721) selecting men on whom he could rely from among the bishops and archbishops, he formed an ecclesiastical commission, known as the Holy Synod, and charged with the care of the doctrine and discipline of the Church. This is the present system of government in the Russian Church. The Holy Synod, as constituted by Peter, is a regular department of the government, and, like all other government departments, has to submit all of its decisions to the approval of the Czar, who thus becomes in sense the head of the Russian Church. One has only to recall the violent, unrestrained, passionate character of Peter the Great to realize what it may mean to a Church to have a Czar for its head. Yet the leading principle of such an organization of the Church is the absolute supremacy of the Emperor, the choice of bishops being made by himself.

The *Novoye Vremya,* one of the influential newspapers of St. Petersburg, discussing the other day the question whether the Slavic nations of the Balkan peninsula could be induced to come under the Russian flag, remarked that they might do so if Russia could be less uncompromising in the matter of orthodoxy and autocracy, some of the Balkan Slavs enjoying constitutional government, and some not belonging to the Greek Church. This remark touches exactly the characteristic of the Russian Church in its dealings with the people. It is the Czar's engine for securing uniformity among the common people of the empire. The Russian Church uses the liturgy of the Greek Church in the ancient Slavic language, with some slight modifications. Its doctrine and discipline are the same as those of the Greek Church. It has all that is good in the Greek Church, and some things that are better. The records of the Bible societies abound in references to tranlations of Scripture into pagan languages "made by the Russian Bible Society." Russian missionaries are working to-day in Alaska, and in Japan, and among the Mongols of Siberia. No one can observe the religious worship of Russian peasants, or witness the fervor of Russian soldiers in camp or on the march in singing Psalms and hymns and spiritual songs, without feeling that their religion has reached deep needs of their souls. But when we discuss the differences of feeling and sympathy between the Russian and Protestant, we can not avoid seeing that in this union between autocracy and orthodoxy, which aims to dominate the thought and belief of all men, we find ourselves in the presence of a relic of old Byzantium, whose aims are as different from our own as the tenth century is from the twentieth.

The Protestant missionary can not touch the heart of a man without yearning to arouse in him the habit of free thought, so that he

may be a fully equipped man, able to stand and to grow after his teachers have left him to himself. The Russian Church organization, under lead of the political notion of absolute and God-given authority centered in the Czar, places the Parish priest, as has often been noted, in the attitude toward the people of a military officer responsible for the behavior of his company; it prepares ideas which the people should accept, and it even opposes natural tendencies and abilities of the people where the officials of the state are too narrow or shallow to perceive in them a real value. Dissent is rigorously and even cruelly repressed, as we well know in the case of Stundists, the Molokans, and the unsavory Dukhobors. The Russian can not reconcile his view of the nature of religion as a supporter of imperialism with the Protestant view of religion as a maker of men who walk under the law of liberty.

The Protestants in Russia

Again, let us remember that we are discussing the possibility of sympathy between Russian churchmen and Protestant missionaries. There are Protestants in Russia. I have met such who held high office in the army. Protestant churches have the same rights as other forms of recognized religion, and their ministers live in peace under Russian rule so long as they do not attempt to talk to others on theology or to win men to their views. I have personal knowledge of the state of the Armenian Protestants who passed under Russian control with the cession of the Kars district of Asiatic Turkey in 1878. Those regions were instantly changed from being a prey to all marauders who chose to call themselves Mohammedans into the sure enjoyment of peace and justice, which should make the dwellers therein forever grateful to an Emperor who knew how to secure an even-handed justice between rival races.

Nevertheless, Finland and Transcaucasian Armenia will tell us that the attitude of the Russian Church toward those who do not belong to the State Church is "hungry-eyed." It seeks whom it may devour. If any one leaves the Church in which he is born he must join the Russian Church. If a man and woman of different religious pedigree —a Protestant and a Roman Catholic, for instance—marry, their children must be brought up by the Russian Church. And latterly the Russian Church has come into the church schools of the sects to put away the language of the people, to forbid such schools from carrying scholars beyond the elementary stage, and to insist that no one can teach in higher educational establishments except in the Russian language and under authorization of the Russian Department of Public Instruction. Those who suffer thus from oppression of the mind and soul often whisper to foreign visitors that they would rather go to any country where oppression is of the body only. And if we sympathize with them in this feeling, we have one more assurance that

there is small common ground on which the Russian official may stand beside the Protestant missionary.

There is historical reason for such a lack of sympathy. One of the episodes of Russian Church history is its aid to the Greek Church in proscribing Protestantism two hundred and fifty years ago. By one of the curious developments of Divine Providence, a Cretan Greek named Cyril Lucaris strayed away from Turkey to Europe for an education, studied theology in a Protestant college, became a hearty Protestant, and then, returning to his own land, found favor as a preacher, and finally became Patriarch of Constantinople in 1621. The Protestant patriarch felt that he had a mission, and made a determined and persistent effort to introduce a Calvinistic confession of faith into the Greek Church. His brave struggle continued through many vicissitudes until 1637, when he was deposed and probably assassinated. This narrow escape from the heresy of Lucaris aroused all good churchmen to take arms against Protestantism, and out of Russia came the most crushing blow. Magilas, Archbishop of Kief, drew up a declaration of doctrine intended forever to brand Protestants as heretics so effectively that no orthodox Christian can righteously enter into fraternal relations with them.

This Russian declaration of doctrine was adopted by a great synod held at Jerusalem in 1672, as the creed of the Greek Church; and when Peter the Great, in 1722, was looking about for statements of doctrine which he might properly use as a Shibboleth for testing the dignitaries of the empire, he chose this anti-Protestant declaration of Magilas. It is now an authorized formulary of the Church in Russia, and is known as "the Russian Catechism." When the Russian ambassador told Dr. Schauffler at Constantinople: "My master, the Czar, will not permit Protestantism to establish itself in Turkey," he based his remark on something more than a passing dislike.

Russia and the Missionaries

It is a little singular that Russia, among all her conquests, has never yet had to face the question of how to deal with Protestant missionaries already established in territory that she has conquered. Russian officials have come in contact, of course, with the Scottish and Irish Presbyterian, and the Danish Lutheran missionaries in Manchuria. During the Turkish war of 1877–78, the Russians encountered American missionaries at work in Bulgaria and in Asiatic Turkey. In each case they were, on the whole, courteous, and made no attempt to interfere. In Manchuria the Russian officers have been quite like comrades to the Protestant medical missionaries. In Asiatic Turkey the annexation of the Turkish province of Kars to Russia carried with it the Armenian Protestants who had been taught by American missionaries. Perhaps this one case throws some light upon the course

which Russian officials may follow toward Protestant missions found in any land of their conquest. Kars was an outstation of Erzroum, which remained a Turkish possession. The Protestants living at Kars were recognized, tolerated, and protected by the Russians. By and by the missionary from Erzroum went to visit his flock in Kars. He was allowed to pass once or twice; but after the new administration was fully established the missionary was met at the frontier by a very polite official, who told him in effect that Russia can take care of her own subjects without the aid of even so amiable friends as the Americans. That ended missionary visits to Kars.

A BISHOP OF THE RUSSIAN CHURCH

As to Protestant missionaries who may seek to enter territory already Russian in order to work for pagans or Mohammedans, the policy of Russia is well defined. In 1795 a little band of Moravians took their lives in their hands and established a mission among the Tatars of Daghestan, near the Caspian Sea. The Church of Scotland in 1802 established a mission at Karass, between the Caspian and the Black seas, and in 1819 the London Missionary Society sent missionaries to Selinginsk, in the region of Lake Baikal, with the hope of finding a door to China open on that side. Under the liberal reign of the Czar Alexander I., these missions to Tatars and Mongols were highly favored. Prince Galitzin, the Minister of Public Worship, was a pious man who took a deep interest in the experiment. Grants of land were given to the missions, and they were aided in their attempts to translate the Scriptures. All of these missions were in full and successful career, with chapels, schools for both sexes, and printing-presses in operation, and many converts from both pagans and Mohammedans, when Alexander I. died. The Czar Nicholas would have none of these things, and closed the Scottish mission and the Moravian mission at once (1825). The London Society's mission, near Lake Baikal, was favored by distance perhaps. At all events, it continued without molestation until 1841. Then a rescript from the Holy Synod was handed to the missionaries which simply declared the mission suppressed, because "the mission, in relation to the form of Christianity already established in the empire, does not coincide with the views of the Church and the Government."

At the present time no Protestant minister not a Russian subject can lawfully enter the Russian Empire without special permission from the Czar himself. Perhaps we now have sufficient material for some forecast of probabilities as to the future of Protestant missions in lands yet to be conquered by Russia.

FALSEHOOD AND TRUTH ABOUT KOREA MISSIONARIES

A REVIEW OF ANGUS HAMILTON'S "KOREA," AND OTHER RECENT BOOKS *

BY REV. ARTHUR JUDSON BROWN, D.D., NEW YORK
Author of "The New Era in the Philippines"

Any one who has visited Korea, or is acquainted with even the A B C's of foreign missions, will read with curious interest the chapter on the missionary question in Angus Hamilton's "Korea." He begins by severely criticizing the French Roman Catholic priests for their "unnecessary sacrifices." He says that they "live in abject poverty"; that "they promote anarchy and outrage, even encompassing their own deaths whenever the interests of their country demand it"; that "they have wooed the glory of martyrdom"; that "the diffusion of Christianity (by them) is not unattended with bloodshed and disaster"; that "in the case of Quelpart this feeling of animosity, and the immunity from taxation which the French priests gave to their followers, created an intolerable position"; that, in consequence, "anarchy swept over the island, and some six hundred believers were put summarily to death," and that "whatever may be the compensating advantages of this martyrdom, the reckless and profligate sacrifice of life, which missionary indiscretion in the Far East has promoted, is an outrage upon modern civilization."

Having thus paid his respects to the French Roman Catholic priests, he calmly proceeds to criticize the Protestant missionaries because their "comfortable existence" does not equal the "self-abnegation so manifest in the lives of the Roman Catholic priests." Mr. Hamilton appears to be a difficult man to please.

He expresses the rather remarkable opinion that the Protestant missionaries are "well paid," that, "as a class, American missionaries have large families who live in comparative idleness and luxury"; that "they own the most attractive and commodious houses in the foreign settlements, and appear to extract from their surroundings the maximum of profit for the minimum of labor." As a matter of fact, the salary of the individual Protestant missionary in Korea is about $600, with free rent and allowance of $100 for each child. The wife receives an additional allowance as a regularly appointed missionary doing special work among women and children. The missionaries do not own houses at all, these being the property of the mission boards, and costing but a modest sum. Nor is it true that "servants are provided free," while the vaunted "provision for the education of the

* "Korea," by Angus Hamilton, Scribners; "The Vanguard: A Tale of Korea," by James S. Gale, Revell; "Fifteen Years Among the Top-knots," by Mrs. Underwood, American Tract Society.

children" ($50 a year) is paid only when the child is in America and both parents are on the field.

As to whether a missionary can live in "luxury" on $600, with free rent and an allowance of $100 for a child, the people of this country can judge as well as Mr. Hamilton. Korea does not produce the food and clothing that an American needs. The missionary must, therefore, buy in the United States, and pay the freight to Korea. Tho he can purchase some supplies in the few foreign stores in Korea, it is at what we should regard as exorbitant prices; so that he usually finds it cheaper to buy in New York, Chicago, and San Francisco. If in such circumstances he can live in "luxury" on $600, he is a very remarkable financier indeed. The average parent in the United States can doubtless give Mr. Hamilton some valuable information as to whether it is possible to feed and clothe and educate a child on $100 a year if at home, or $150 if at boarding-school in America.

Mr. Hamilton alleges that "American missionaries in Korea were formerly closely associated with the more important export houses in the leading industrial centers of America." He tells us that this practise is "no longer openly indulged," but he insinuates that such business interests represent the spirit of the American missionaries, and that they would be continued if it were not for "diplomatic representation." The simple facts are that when the first missionaries went to Korea they found a people who were quite destitute of even the commonest conveniences of life as practised by Americans. Christianity means much in civilization as well as in religion. To change a man's heart and to give to him the great ideas of the Gospel are ordinarily to beget in him a desire for a higher type of physical life. It was natural that when a Korean caller saw the clock or cook-stove or sewing-machine in the missionary's house, he should manifest an interest, and ask the missionary to get him one, and it was equally natural that the missionary should comply with the request. This was done in some instances by a very few of the missionaries, not, however, for financial profit, but simply out of kindly interest in the people. Now that foreign business firms are introducing American and European goods, the missionaries do not do such things at all, except in rare instances. It is grossly unjust to represent the nearly two hundred Protestant missionaries in Korea as doing anything of the kind, and it is purely malicious to charge mercenary motives upon a body of self-denying men and women simply because a half-dozen more or less gave such friendly assistance in the earlier years of the work.

The charge that the missionaries do "the minimum of labor," and that their families live in "comparative idleness," is equally false. For example, the seventy Presbyterian missionaries, including wives and mothers who have the same family cares as such women have in America, have charge of three hundred and twenty-three congrega-

tions, seventy-nine schools, five hospitals, and about thirty-five thou sand communicants and adherents. When I visited Korea I did what Mr. Hamilton evidently did not do—I took pains to inspect the missionary work. I know what these missionaries are doing, and can testify that they are among the hardest worked men and women in the world. They are literally wearing themselves out in their efforts to found and maintain churches, schools, and hospitals, and to create in a heathen land some of the conditions of decent society. To represent such men and women as living lives of ease and luxury is an outrage not only upon truth but upon common sense. I have no hesitation in setting my personal knowledge of Korea missionaries and their work over against the ignorance of Mr. Hamilton, colossal as it is, and I assert that the Korea missionaries are among the very best men and women I know, excelling in character, in devotion, and in self-sacrificing labors for God and for man.

The missionaries in Korea to-day are exposed to no small anxiety and even peril in the war between Russia and Japan. A part of the region in which they reside is already within the zone of hostilities. Everybody is advising them to leave in order to seek their personal safety and escape the scenes of ruin and carnage which are imminent. If they are the kind of people that Mr. Hamilton supposes them to be, why do they not leave? Why is it that they are staying at the post of duty? Many of them are in the interior. They are absolutely unarmed. They are forbidden by their principles to fight, and they are too few and too helpless to do so even if they were so disposed. It takes more courage for them to stand their ground in such circumstances than it does to shoulder a rifle and join a regiment. Yet they are staying there to comfort and guide those terror-stricken Koreans in their time of sore need. It would be difficult to characterize too strongly the contemptible meanness of an author who at such a time will attempt to arraign those men and women as unworthy of our sympathy and support.

Some people, indeed, to whom the missionaries are always wrong, have just been criticizing them because they declined to leave Pyeng Yang on the warship which the United States Minister had sent for them. The engineer who stays at the throttle in time of peril is called a hero. The physician who refuses to desert his cholera-stricken patients is highly praised. The Roman Catholic priest who entered the burning Iroquois Theatre in Chicago to administer the last rites to the dying was lauded by the secular press the country over. But the Protestant missionary who remains at his post of duty is, forsooth, "a visionary whose zeal is eating him up," and regarding whom, in the language of Mr. Hamilton, "it is imperative that certain measures should be adopted which will insure the safety of the individual zealot and be agreeable to the general comfort of the com-

munity." He sagely adds that "these restraints upon missionary labors will, of course, be resented," but that "if we wish to avoid another such manifestation as the terrible anti-Christian upheaval in China, it is necessary to superintend all forms of missionary enterprise more closely."

And yet if the missionaries had run away on that warship, these very people who are now criticizing them as zealots would have sneered at them as cowards, and would have discanted upon the superior bravery of the engineer and the physician and the Roman Catholic priest.

After all that has been disclosed regarding the real causes of the Boxer outbreak in China, the man who ascribes it to the missionaries does so at the expense of either his intelligence or his honesty. It is all too clear that that outbreak was primarily caused by the political and commercial aggressions of Europeans. It would be ludicrous, if it were not so serious a matter, to represent the missionaries in Korea, who have to an extraordinary degree the confidence and the affection of the people, from the emperor to the coolie, as a source of disturbance. The Koreans know well enough who their real friends are, and they testify to the accuracy of their knowledge by loving the missionaries but by hating the "Puffsnaubers" and mobbing the "Wintershines," whom Mr. Hamilton would probably regard as congenial friends and high authorities.

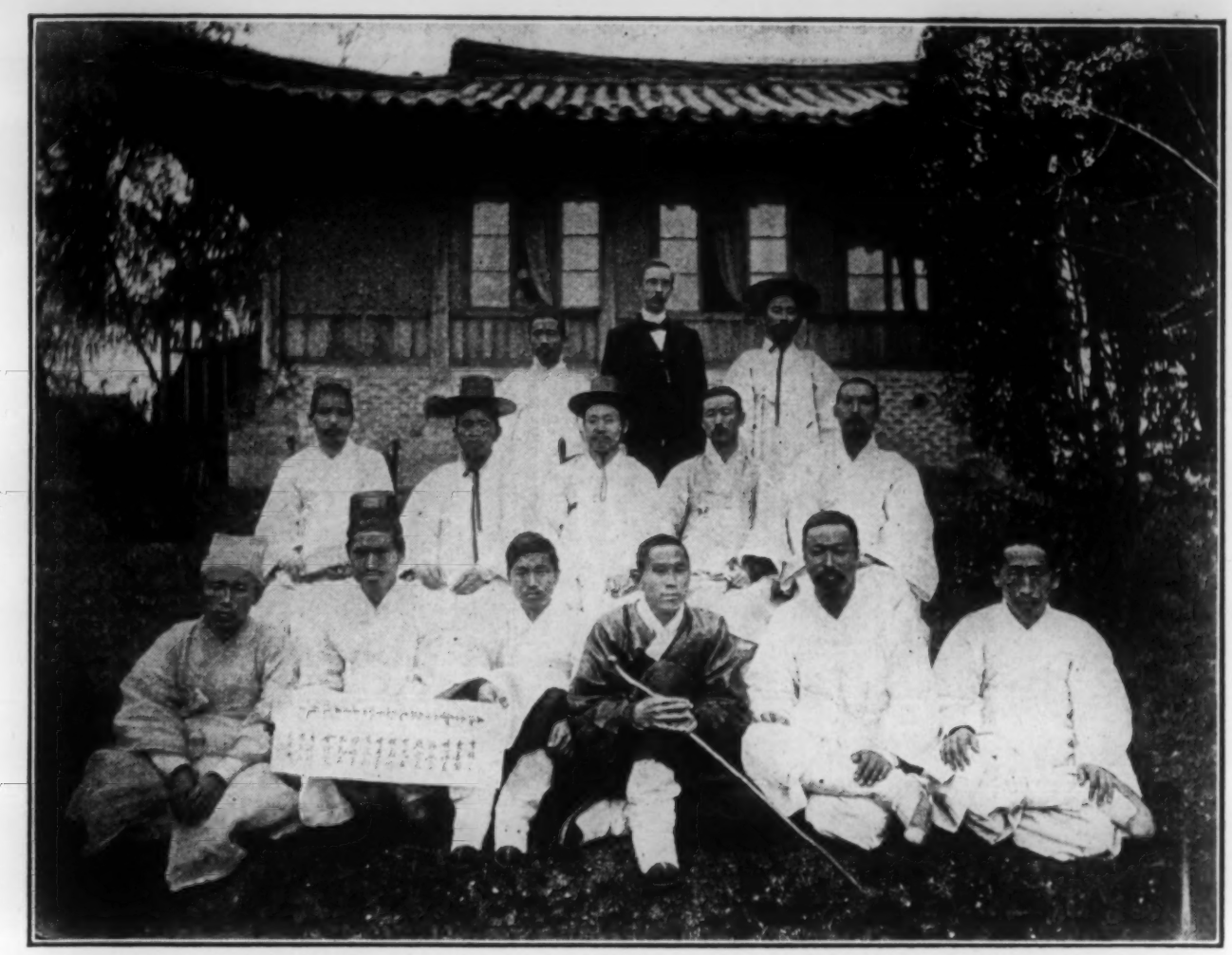
While Mr. Hamilton makes the remarkable suggestion that the activity of missionaries ought to be limited by governmental authority, it is significant that he does not propose that the activity of traders should be so limited. But I received the very distinct impression from my own long journey through Asia, and conversation and correspondence with hundreds of foreigners and Asiatics have confirmed the impression, that the foreign trader has done ten times more than the missionary to alarm and irritate the Asiatic. While some of those traders are men of high Christian character, it is notorious that the typical trader in Asia is brutal, profane, intemperate, lustful, and greedy, and that in his treatment of the natives and in his remorseless pushing of his own selfish interests, he creates the very conditions of hatred and unrest which Mr. Hamilton ignorantly ascribes to the missionaries.

Mr. Hamilton gives only eight and one-half pages out of three hundred and seven to the missionary question, but he has packed into those eight and a half pages more ignorance, misrepresentation, and maliciousness than can be found in an equal space in any other book of my acquaintance. It is quite plain that he knows practically nothing at first hand regarding the missionaries in Korea; that he has simply picked up the sneers and slanders current among those foreigners who, for reasons best known to themselves, find it convenient to

slander pure, high-minded men and women who are not in Korea for personal aggrandizement, but for the uplifting of an oppressed people.

Those who wish to know what Korea and the Koreans really are should turn from Mr. Hamilton's overwrought pages to Mrs. Horace G. Underwood's "Fifteen Years Among the Top-knots," and to Dr. James S. Gale's "The Vanguard." It is true that these authors have not spent any time at treaty-port hotels, drawing on their imagination for facts to be sent to foreign newspapers. But they have lived in Korea more than a dozen years. They know the language of the Koreans. They have studied the country and the people until they have more knowledge of Korea in their little fingers than Mr. Hamilton has in his whole body. They know better than to tell us, as Mr. Hamilton does, that filthy Seoul is "neat and orderly" with "streets clean and well-drained"; that straggling Chemulpo has "imposing shops" and a "magnificent bund"; that Korea, "once the least progressive of the countries of the Far East, now affords an exception almost as noticeable as that shown by the prompt assimilation of Western ideas and methods by Japan"; that Korea is "two hundred miles" from Japan; that while the passage across the Korean Strait requires fifteen hours, the trip from Fusan to Moji can be made in "four hours"; that "the cost of the journey (from Moscow to Dalny by the Siberian Railway) is almost prohibitive, if compared with ocean steamer charges"; and that several other statements are true which any one who has been in Korea will read in Mr. Hamilton's book with gasps of amazement.

Mrs. Underwood and Dr. Gale have written with intelligence and sympathy. Their books give a history of Korea of such vividness and accuracy that one feels by the time he has finished them that he really knows something about the land of the Morning Calm. They have, what Mr. Hamilton has not, eyes to see and ears to hear the mighty forces which are gradually inaugurating a new era in Korea. They show us the real American missionary, not as an idle, luxurious, mercenary individual, but as an educated, consecrated man or woman, the embodiment of the highest type of American Christian character and culture, going about among those people in the name and in the Spirit of the Master, healing the sick, teaching the young, translating the Bible, creating a wholesome literature, and, above all, preaching those great truths of the Christian religion to which Europe and America owe whatever of true greatness they possess. No one is perfect, not even a critic; but the man who can write only evil of such men and women is not one whose judgment will be accepted by sensible people.



From *The Assembly Herald*

THE OFFICERS OF THE PYENG YANG CITY PRESBYTERIAN CHURCH

THE KOREAN CHRISTIAN CHURCH

BY REV. J. E. ADAMS, TAIKU, KOREA
Missionary of the Presbyterian Church

Many prayers are going up for the Church of Christ in Korea. As men speak, it is a time of peril. With the moving of armies across its territory, and the strivings of rulers for its possession, much suffering must needs come to the people, and the possible results of the victory of one party or the other is an unknown factor of the future. To the eye of faith, however, there is no question but that He who rules in the affairs of men is accomplishing His purposes of redemption in these movements of men as truly as in the more direct outpouring of His Spirit.

There are four very marked characteristics of the Korean Church life: *

1. It is the simple Gospel of Christ which they have received. In the early days of the mission's work the conditions were such that the Gospel could be preached without hindrance among the people

* What I shall say with regard to the Korean Church does not refer so much to the entire Protestant Church of Korea as to the Presbyterian Church, and more especially of the American Presbyterian Church, North. There are several other missions working in the country, but the work of the Presbyterian Church, North, is the largest of any single society, and covers almost half of the entire Protestant work in the country. What is said of the growth and methods of the work of this Church is, in a general sense, true of all. They have all partaken of the same outpouring of grace, and in their agencies have handled it with the same general methods.—J. E. A.

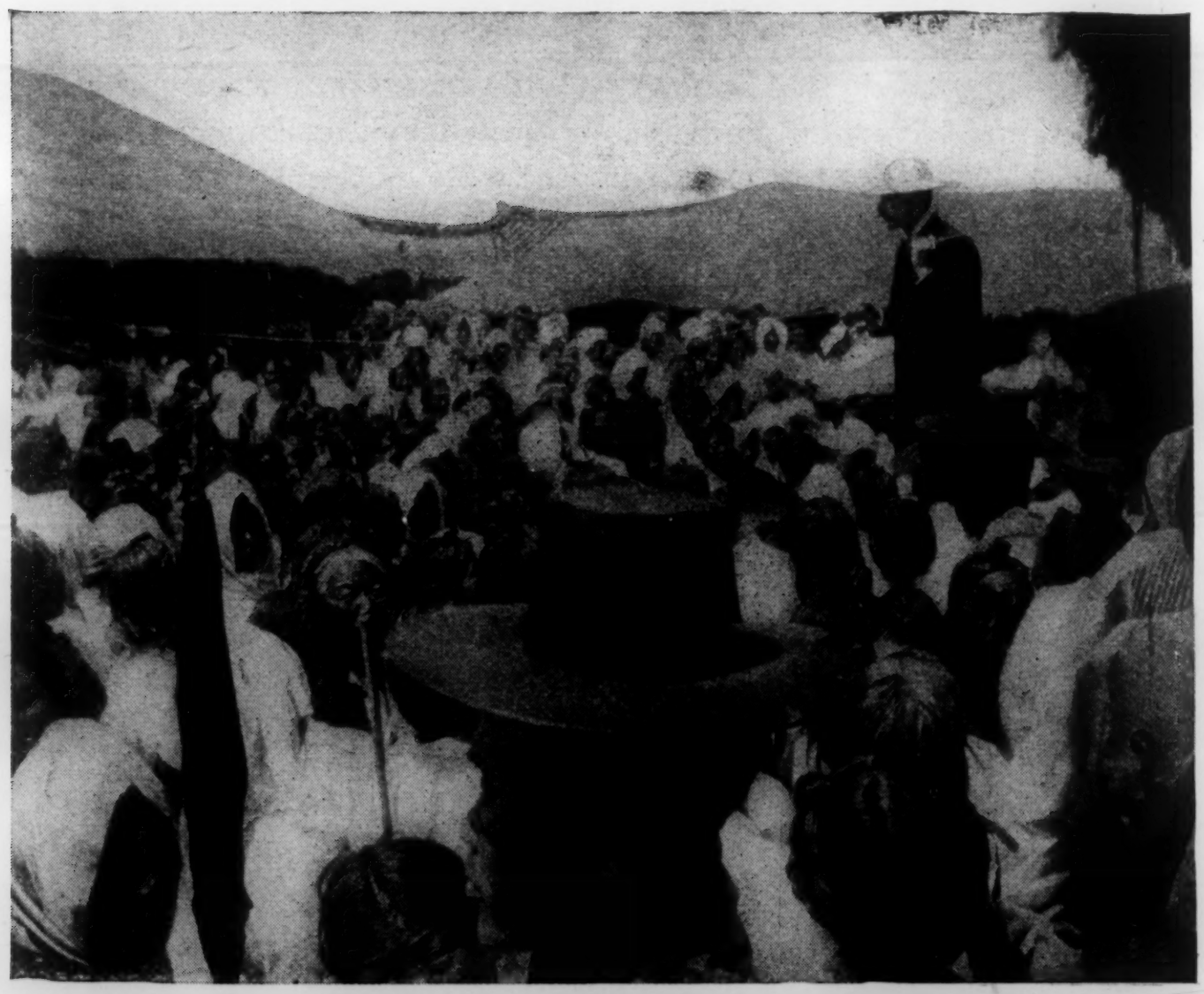
throughout the length and breadth of the land. There was no necessity of using secondary agencies for its introduction. The simple Gospel was preached, and it is this which the Korean Christian possesses. Among the Christians the Gospel is the ordinary topic of conversation. The Scriptures and their instruction are their themes of discussion. They apply the teachings of the Bible to solve the questions of daily life. The spiritual truths of the Gospel, in the great themes of justification, sanctification, the indwelling of the Holy Spirit, the surrounding providence of God, our adoption to Him, and eternity with Him—these form the point of departure in the outworking of their Christian life, and to this may be ascribed a very considerable degree of those influences which have determined its character.

2. Another noticeable thing is the simplicity of their Church organization and their Church life. The gathering of themselves into groups for the worship of God and the study of His Word has seemed to be almost instinctive. The spirit of the communion of saints was begotten in them with the entrance of the Gospel into their hearts. At a certain period of this movement some years ago there were outlying groups of from fifty to one hundred members, who formed themselves into congregations, built themselves church buildings, observed Sunday, and held meetings for worship. They had never been visited by a missionary nor organized into any definite form. This lack of formal ecclesiastical organization was largely necessitated by the rapidity of growth of the Kingdom of God. The missionary society was not able to thoroughly organize these groups, so rapidly did they multiply, and gradually it became a fixed policy in the mission to impose such organization upon them as became necessary with their growth. The less organized country groups even at the present day have, perhaps, only a local unordained leader and deacon among them, and they meet from Sunday to Sunday either in private houses or in small buildings which they have secured for the purpose. They have not yet an ordained pastor or elders, but their growth is steady and their life virile and strong.

3. Another characteristic of the Church is its spontaneous evangelistic zeal. As the Gospel is the ordinary topic of conversation among Chistians, in very truth "the glad tidings," so it becomes the ordinary topic of conversation in their contact with those outside. The ordinary Christian preaches to every one he meets along the road. If he falls in with a fellow traveler, he will immediately begin to tell him the news of salvation. A traveling tradesman will preach to his fellows as he tramps the round of markets. Two farmers, carrying their loads of produce to market, will set their carrying-racks down on the road, and as they take breath and wipe the sweat from their brows, one will preach to the other in the truest sense of the word.

4. These three things have begotten a spirit of healthful inde-

THE PRESBYTERIAN CHURCH IN PYENG YANG*



PREACHING TO A CROWD IN A KOREAN VILLAGE STREET*

*From "The Vanguard," by James S. Gale. Fleming H. Revell Co.

pendence and self-direction in the churches. No more is it the foreigners' Church than it is the foreigners' Gospel, or the foreigners' salvation, or the foreigners' God. Often as I have heard some Korean Christian preach the Gospel to an outsider, in answer to the objection that it was a doctrine brought by a foreigner, he would exclaim: "No, indeed, it is the God that dwelleth in the heaven above Korea, not above the Western land, that has sent down His Son to take away our sins." And then, if sufficiently intelligent, he would clinch it home with the exclamation: "And it was not to a Western, but an Eastern country, that He sent Christ down!" While there is on the whole the greatest love for the missionaries, and they will listen to his counsel and accept his guidance, usually without question, at the same time they look upon the Church as their own, for the support of whose institutions they are responsible, in a way that would be difficult if Church organization had been imposed upon them with a more developed form of Western ecclesiasticism.

The Presbyterian Mission and the Pyeng Yang Church

The last annual report of the Presbyterian Mission gives 6,491 communicants, and 6,197 catechumens; or, including all classes who are attending regularly upon the means of grace, a total adherence of 22,662. Throughout the land in the churches connected with this mission there is a total average congregation each Sunday of 15,306 souls. There are 240 church buildings and 372 places of worship, such as are usually called "outstations." With but very few exceptions these buildings have been purchased or erected by the Korean Christians themselves. For the most part they are not what Westerners would call imposing structures, but are small, thatch-roofed, mud-walled buildings, suited to the present stage of the Church's growth, and meeting all the necessities of the case. Many of them will seat from one hundred to three hundred, and one will seat 1,700. In connection with these churches scattered over the country, there are fifty-six self-supporting schools, beside some others, which for various reasons are as yet partially supported by the mission.

The Pyeng Yang City Church is the most notable instance of growth. Under the direction of Rev. Samuel A. Moffett it has attained a membership of 727, with 442 catechumens, and in the past year had 113 adult baptisms. This is the church which has been spoken of as seating 1,700. The average congregation is from 1,400 to 1,700. Two-thirds of its cost was paid by the Korean Christians. It supports three assistant pastors, five evangelists, four day-schools, and contributes to the support of the academy in the city which furnishes higher instruction to the Christian young men of the province. Last year its total contributions were something over $1,000. As an illustration of the spirit which animates this church, last year a mis-

sionary from another station came into the city one rainy prayer-meeting night. He scarcely thought it worth while to go over to the church, on account of the inclemancy of the weather—no one would be out. But on going over he found gathered a congregation of between seven hundred and eight hundred. The peculiarities of the Korean dress make this the more remarkable. They dress in loose, white starched cotton cloth, and when rained upon simply melt down. Their foot-gear also is ordinarily quilted cotton socks, with straw sandals or low shoes, and it is probable that many of the congregation took off their shoes and socks and waded through the mud to the meeting. A sense of duty would never accomplish this in their lives —rather, it is the joy of the Gospel that brings them to their gatherings. Last year the money gifts of the Church at large were $3,173. Of this, $670 dollars was given to education, and $329 to home and foreign missions. Altho this movement has been going on some ten years, growing and increasing, last year was the best of the ten, when 1,436 were added to the roll of communicants.

The Causes of the Growth of the Church

In considering the causes of the truly remarkable growth and character of this movement, it scarcely needs to be said that the first and sufficient cause is the Holy Spirit of God. It has pleased Him to graciously pour out a blessing upon this land of Korea. It is interesting to notice, however, those secondary causes which have accompanied and influenced the character of the movement. For one thing, the people are a primitive people, much more so than their neighbors in Japan and China. They live a simple, agricultural life. They have also been perfectly open to the preaching of the Gospel—there is none of that intense antiforeign or nationalistic feeling of their neighbors.

The conditions existing at the time this movement received its first impetous were favorable. There had gradually developed a perfect carnival of corruption in the government until lawlessness, masking under the appearance of law, threw off its mask, and the oppression became intolerable. The Tong Hak rebellion, arising through religious restlessness and dissatisfaction, ended in a political insurrection which swept the country, and stirred the entire people in both their religious and political life. This insurrection gave occasion to the Chino-Japanese war, which again broke up the old social lines and stirred the people to apprehend more or less dimly the value of those things, before unknown to them, which had made the Western nations. Altogether the conditions were favorable.

Then the missionaries at work adopted the policy of wide itineration, not to any considerable degree establishing institntional agencies, but putting their strength into the widespread preaching of the simple

Gospel. The conditions and the methods used were favorable for letting the Gospel show its inherent power when it lays hold of the hearts of men. It was the Gospel alone that was presented to them, and it was this alone which they grasped. It literally became in them a well of water springing up into eternal life, and flowing out for the quenching of the thirst of others, and thus the movement was fully inaugurated.

The method of organization, supervision, and development has also doubtless had somewhat to do with the matter. The mission has sought to pursue thoroughly natural lines of development and organization, and to push it only as fast as the growth of the Church permitted. It has also adopted such supervision as would give the largest initiative to the Korean Christians themselves, and has constantly inculcated the evangelistic spirit as one of the primary and essential tests of real discipleship. In this way it has secured that spontaneity of the Spirit's outworking which is the first essential of the truly indigenous Church. It is fair to say that the credit for this is not entirely due to the far-sighted wisdom of the missionaries, but it was largely the result of the rapid devolopment of the work.

Probably the system in vogue in the Pyeng Yang station best illustrates the methods used for handling the situation and the aims for the development of the Church. The territory is divided into circuits, over each of which a missionary has supervision. There are helpers, under the direction of the missionary, who are constantly traveling among the churches in the circuit. As rapidly as possible the financial support of these helpers is assumed by these churches, of which they have oversight. Already a large number are supported in this way. They are the embryonic pastorate, and already they exercise many of the functions of the office. In each group there is a local leader who has the local spiritual oversight and instruction of the flock in the absence of missionary and helper; a deacon will also be appointed for the financial concerns of the church. The missionary himself will make the circuit, catechizing and baptising, and administering the communion as often as he may be able with his other duties. At the central station, twice a year, protracted Bible classes are held. In the winter class as many as possible of the more prominent and promising Christians throughout the country churches are gathered in for ten days' or two weeks' instruction. The summer class is more for the instruction of the helpers and local leaders, and continues for about ten days. Besides these the helpers hold numerous similar classes in the various local churches throughout the country during the year. Last year 808 men attended the two general Bible classes, and 4,000 were enrolled in 132 local country classes. Similar classes for women are also held. The total enrolment was 6,437. The development of a more permanent and qualified leadership

is being sought through a theological class which pursues a course of study running through five years, and looking toward the ministry; also another course of study, running through three years, which the helpers pursue in connection with their work. Meetings and examinations are held in these from time to time. More than this the limitations of the missionary force have not permitted; but realizing its urgent necessity, the work of this department is being pushed as rapidly as possible. The general education of the Church is also not left out of sight. An academy for young men has been established in Pyeng Yang City, with Mr. W. M. Baird at its head. An academy for young women will also shortly be established. All the five years of the academy's course are filled with classes except the fifth, and there are something over seventy young men in attendance. Scattered through the province there are forty-five lower schools, with a definite curriculum preparatory to the academy, supported by the local churches to which they are attached, and with 841 pupils in attendance. Once a year the teachers of these lower schools are gathered in at the central station to a normal class, where for two weeks they are instructed in educational methods and what we would call the primary branches. They are also given courses of study to pursue during the year.

The Koreans and the Apostolic Days

It is worth while to note the parallelism which exists along some lines between this movement and the spread of Christianity in apostolic days. Some of the conditions are similar—the open field where the herald of the Cross could travel and preach wherever he wished. The religious unrest; the oppressed condition of certain classes; the moral rottenness of society, at once mark a similarity of conditions. The fact that what was preached was the simple Gospel without incumbering attachments being necessary, and the way the people took it to their hearts, and the manner in which it has worked out into a joyous, zealous type of Christian life, can not but strike one also as similar. Under these conditions, also, the results have been much the same, and the Word has spread, and it is continuing to spread, in the same blessed way.

At the same time, from the fact that a natural development has been sought, and the process of organization not forced, the Church life is as yet not perfectly crystallized. That power to resist strain which comes from strong organization is not yet fully developed. This is the point of weakness in the present situation. What the effects of the war will be it is hard to foretell. Whatever the result as between the two nations at war, it is the people of Korea that will suffer. Under the sweep and turmoil of armies and of battles they will be as between the upper and the nether millstone. Churches broken up, means of living destroyed, the people scattered, the settled social order that fur-

nished the means of the movement's spread overturned—these all can not but be disastrous to the growth and solidification of the Church of Christ. It becomes the churches of the living God in America, under whose hands this gracious outpouring has been vouchsafed, to give themselves to more strenuous effort and more importunate prayer, that God may bring His Church forth out of these strivings of nations more glorious and more fit for service. We know that He rules, and that He will accomplish His purposes of grace. He that hath begun a good work will perfect it unto the day of Jesus Christ.

Rev. W. D. Reynolds, Jr. Rev. H. G. Underwood, D.D. Rev. James S. Gale. Rev. George Heber Jones

TRANSLATORS OF THE KOREAN BIBLE

A SKETCH OF GEN. CHARLES GEORGE GORDON

BY REV. CHARLES ELBERT HAMILTON, D.D., ROCHESTER, N. Y.

Lieutenant-General Henry William Gordon, of the Royal Artillery, the father of Charles George Gordon, had a most honorable military record, and his mother was an Enderby, a family famous for heroism and adventures on the sea. Both bequeathed noble blood to their illustrious son, whose birthcry mingled with the din of the great armories at Woolwich, on January 28, 1833.

The circumstances of Gordon's birth make it natural that he should prove the hero, but raise the question, "How could he be a saint?" To Christian thought, war is so repugnant that many conceive with difficulty of the combination of saint and warrior, but Gordon was a soldier not to promote war but to end it. He sincerely hated bloodshed, and fought only that it might cease. One of the great news-

papers said at his death: "He combined the bravery of Lancelot with the purity of Galahad."

Trained for war, at nineteen Gordon received his first commission as an officer of engineers, and a little later, having volunteered for service in the Crimea, New Year's Day, 1855, found him at Balaklava. We will not pause for intervening years, which were delightfully and profitably spent in helping to arrange disputed boundaries between great nations. This duty called him for a considerable time to Asia. Here he was ordered to report to the army, and was present and took part in the burning of the summer palace at Peking, under orders from Lord Elgin, and as a punishment to the Chinese for the sufferings they had inflicted upon British envoys while under a flag of truce. This brings us almost to 1862, when he first heard of the Tai Ping rebellion, which was destined to mean the first great chapter in his immortal career, and to bestow upon him the name by which for ages he will be best known—"Chinese Gordon."

The Tai Pings were led by the self-styled "Heavenly King," who called attention to the great wrongs under which his people suffered, and claimed direct revelations from heaven. He organized a great force, and with keen genius placed over it several brave leaders known as Wangs or kings. While the wrongs against which he protested were real enough, his own rule speedily became a reign of terror, devastating fertile valleys, and spreading suffering and bloodshed. The merchants in Shanghai became aroused to their peril and raised money to support an army who should defend them. The army was made up of Chinese and of adventurers from many nations. The relations between England and China at this time were rather strained, and it seemed unlikely that England would interfere. The command of this army, composed of such a motley people, was placed in the hands of an American by the name of Ward, who displayed a good deal of organizing power and of bravery. He was, however, soon killed, and his successor proved utterly unworthy and incompetent. Then an appeal was made to the British commander to furnish them with a suitable leader. Knowing the record of Gordon, he was designated for the task. He declined at first to leave the task in which he was engaged, but as the Tai Pings continued victorious, and great interests were threatened, he subsequently consented, and so became the head of the strangely composed army of defenders. This motley crew had chosen for their name "The Ever-Victorious Army," a name which would have proved a huge farce had it not been that Providence gave to them in Gordon the one man who could make the name a glorious reality. Gordon's letter to his home at this time shows how high were his motives in assuming this position. He soon brought order out of chaos, so far as the army itself was concerned. He insisted upon just and generous pay to his men, and that all promises,

whether to friends or enemies, should be kept. This was something unknown in the Chinese code. There were never greater deeds of personal daring than those that Gordon displayed in connection with this campaign. He rarely carried even a revolver, but instead was accustomed to have with him a little cane. This came to be regarded as a magic wand, for its bearer constantly exposed himself with absolute recklessness to the most terrible fire of the enemy, and apparently with no thought of danger. The tide of battle soon turned, and the immediate issue was no longer uncertain.

At the capture, by the Ever-Victorious Army, of Soochow, an incident occurred which throws great light upon Gordon's character. He had promised amnesty to the rebels and to their leaders. During all this time Li Hung Chang, who made a triumphal tour through this country just before his death, and who for many years was the most astute statesman in the Chinese Empire, had control and command of this province. Gordon was technically under his advice. Considering it no violation of the Chinese ethics, Li permitted several of the chief rebels to be executed, and among them several of the Wangs to whom Gordon has promised amnesty. When Gordon discovered this act of treachery, it is said that, with drawn revolver and blazing eyes, he sought to find Li, with the intention that his life should pay the price for his perfidy. It was well for the great Chinese statesman that he wisely had eluded the presence of that true and fearless man, else his name had never been written so large in Chinese history. In disgust, Gordon soon resigned his command, and only consented to his recall because of the consideration that, unless he did, thousands more of precious human lives would be sacrificed. The rebellion was soon put down, and it is estimated that Gordon saved from eighty thousand to one hundred thousand lives. He insisted on generous and just rewards to his faithful men, but when they tried to close his eyes to this by offering great personal rewards, he drove them from his room, and wrote to his home that he should come out of China poorer than when he went into it. It was on his return to England from this campaign that representatives of the Chinese government came to the British Minister in China with a letter for the Queen of England, and accompanied by this statement: "We do not know what to do about Gordon. He will not receive money from us, and we have already given him every honor it is in the power of the empire to bestow; but as these can be of little value in his eyes, I have brought you this letter, and ask you to give it to the Queen of England that she may bestow upon him some rewards which would be more valuable in his eyes." But the Queen of England was as helpless in this matter as the princes of China.

It is most significant that even the crafty Chinese Li had come to appreciate the sterling character of this strange man, and had given

his heart in complete admiration to Gordon. In later years, when Russia and China faced each other armed to the teeth, when all the world thought war was inevitable, Li, who was then at the head of affairs in the empire, sent for Gordon, and told him that he alone possessed the power to avert war. This incident occurred in 1880. Gordon left India for China on June 10th, and by August 14th he was in Shanghai again with his work done.

Six years, beginning with 1864, were spent at Gravesend, where he had charge of constructing the defenses of the Thames. How does this man, who has been so conspicuous on the battle-field, bear himself in times of peace? From eight to two o'clock each day he is engaged at his military work. He has an insane appreciation of the value of time. They have to construct new boats and man them differently, in order to row him faster from one place to another. He is often knee-deep in the river, and requires the best work from every one under his command. What about the rest of his time? It is spent where people are ill and poor. He himself lives on the plainest fare, and gives up his splendid garden to poor people to cultivate for their own benefit. He goes into fever-infected homes where others do not dare to enter, and everywhere he tells people about the Christ and the Divine life. His four principles of life, by his own statement, were: First, entire self-forgetfulness; second, the absence of pretense; third, refusal to accept as a motive the world's praise or disapproval; fourth, to follow in all things the will of God. His special passion was to rescue from evil ways the boys who were employed or hung about the river or the sea. He rescued many from the gutter, and kept them for many weeks in his own house. He found for many of them good berths on vessels. He had a map in his room on which he stuck pins to indicate the courses of the ships on which his boys were sailing. He moved these day by day, and it was his custom to pray for each of them every day. Hating and despising all publicity and praise, he cared for nothing but the approval of his conscience and his God. He had, however, one decoration for which he had a great liking. It was a gold one given him by the Empress of China, with a special inscription engraved upon it. Suddenly it disappeared. No one knew when or where. Years afterward it was discovered accidentally that he had erased the inscription, sold the medal for £10, and sent the sum to Canon Miller for the relief of sufferers from the cotton famine at Manchester. So these six happy years passed by, spent, as were his Master's, in doing good to all, and especially to those who needed him most.

February, 1874, found him at Cairo, on his way to the Sudan. In truth "God buries his workmen, but carries on his work," for on the very day on which England was at last made certain that Livingstone had really perished in Africa, Gordon set out on his mission of mercy

to the blacks of the Sudan. By the consent of England, he was working under instructions from the Egyptian government. These instructions must have been singularly attractive to him, for he was to put down the rebels, break up the slave-trade, win the confidence of the native tribes, and conciliate them. He probably recognized at the first what he came to know a little later—that the motives of the Egyptian government were utterly selfish, and that they had *no* conscience against the slave-trade until it was for their own interest to put it down. General Gordon was offered a salary of £10,000, or about $50,000. Knowing that it must be wrung from the wretched people he was to govern, he only consented to take £2,000, and this he spent principally in relief of the suffering that was all about him. We shall never know how much he suffered by his terrible rides over the sands on the backs of camels, or from the piteous sights of agony that he so frequently witnessed. It is pathetic to read his letters to his sister, telling of the poor, starved, dying black women that were thrown in his pathway, and whose anguish he was constantly trying to alleviate. He speaks of them as "your black sisters," and treats them indeed as such. The troops that served under him were of wretched material. He had no adequate support in his efforts to put down the slave-trade, yet his success was most wonderful, and in 1879 he could say, at the end of his second expedition: "I have cut off the slave-dealers in their strongholds, and I made the people love me."

In December, 1879, Gordon left Egypt—his physician said, not a day too soon. Tho only forty-six, his strong frame had become greatly enfeebled by the terrible strains to which it had been subjected. He was now to have four years of respite before his endurance of his last trial. Part of this time was spent in Palestine, where he reverently followed in the footsteps of his Lord.

All this time, in Belgium, King Leopold was mapping out commercial designs for Africa. The project was very attractive to Gordon. Meanwhile a new pretender, the Mahdi, like "the Heavenly King in China," had arisen in the Sudan, and, like the Chinese impostor, had gathered great numbers under his command, and with them threatened every interest of humanity and all that Gordon had spent so many weary years to accomplish. So it is not strange that at the summons of duty he gave up his plans, and 1884 found him back at his old post in the Sudan.

We have certainly before this time gained some mental picture of the character of this man, whose blue-gray eyes flashed with the highest type of mingled heroism and devotion. He had common sense of the best type. His judgment was keen and decisive. His knowledge was accurate and scientific, and while in emergencies of a general character he would not hesitate to sentence a mutineer to instant death, in personal relations he was gentle and forgiving beyond almost

the limits of human nature. And while he was sometimes imposed upon and sometimes exposed to imminent danger by those whom he had forgiven, and while his death was due at last to the treachery of one whose life he had saved, yet, on the other hand, no one could estimate the number of people who, out of baseness and dishonor, were raised to a life of nobility and self-sacrifice by the influence of his forgiveness and the inspiration of his example. It is utterly impossible to understand the secret of his personal heroism and fearlessness of danger without coming to consider the most conspicuous trait of his life, and that was his Christianity. The heavenly world was so real to him and the Divine Providence so certain, that earth had for him no terrors. During his second campaign in the Sudan he was the one sent on an embassy to King Johannis, of Abyssinia. That barbarous king, who carried with him a train of maimed or blinded captives, said to him: "Do you know that I could kill you on the spot?" Gordon replied that he was quite ready to die, and that in killing him the king would only confer a favor on him, opening a door that he must not open for himself. "Then my power has no terrors for you?" said the king. "None whatever," Gordon replied, and King Johannis trembled before him. Preaching in St. James Hall in 1888, Hugh Price Hughes, the great Wesleyan, spoke on General Gordon's idea of Christianity from the text, "Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God." He shows how Gordon believed, above all things, that God dwelt in all men, but only those who had given themselves to Christ were conscious of His indwelling. It was therefore his supreme purpose to help those who were unconscious of the Divine indwelling to realize it, and to the utmost he believed that any service rendered to the poorest or the humblest was rendered unto Christ. His trust in God was so implicit that he said: "If we could believe it, we are as safe in the fiercest battle as in a drawing-room in London."

In this spirit he went in 1884 to the Sudan for his final mission. He himself was uncertain of the result, for he said: "The Lord has not promised that we shall succeed. All will be done to me in love and mercy, for nothing can happen but by His will. Remember that our Lord did not promise success or peace in this life. He promised tribulation, so that if things do not go well after the flesh, He still is faithful, and what we have to do is to bend our will to His in all things." But his love for the poor people of the Sudan is shown by his statement when he accepted the mission: "I would give my life for these poor people of the Sudan. How can I help feeling for them? All the time I was there I used to pray that God would lay on me the burden of their sins and crush me with it, instead of these poor people."

After many privations, whose details we can not pause to narrate,

he entered Khartum for the last time in February, 1884. In response to the enthusiastic welcome, he said: "I come without soldiers, but with God on my side, to redress the evils of this land. I will not fight with any weapons but justice. I will hold the balance level." He felt that his government had not done its duty. He did not care for himself, but it grieved his heart that his country should seem recreant to her great mission of mercy and of justice. There were but few Englishmen in Khartum, but the records made by some of them tell us of the affection and veneration in which, under this terrible strain, Gordon was held. The poor natives would wait for him by hours, compassionately kiss his hands and feet, and looked up in truth to him as to a savior. His labors and anxiety were so great that Mr Powers, one of his companions, after describing them, adds: "It is only his great piety that carries him through." On September 10th he permitted the last Englishman to go away. He did not send them, for he declared that he would not expose others to dangers that he could not share, that he would not restrain them from going, for they could be of no assistance to him, and they had not promised to stay. As for himself, he had pledged the poor garrison that he would remain with them, and remain he would at all cost. Khartum was not a walled city when Gordon entered, yet it held out for three hundred and nineteen days of siege. He tore down the quarters that had been evacuated by those who had fled. He made entrenchments about the rest. At daybreak he slept for a little time. All day long he went about comforting, succoring, helping, planning. At night he ascended a tower that he had built on one of the entrenchments and spent the night, a lonely sentinel with no companion except his God. At last the force that had been sent to relieve the beleaguered garrison had pushed far on their way. They were only two days' distant from Khartum, when Faragh Pasha, who for treachery had once been condemned to death, but had been pardoned by Gordon's mercy, opened the gates to the followers of the false prophet, and instantly the doomed city was filled with howling dervishes.

We do not know exactly how Gordon died. Some who escaped said that he was killed just as he was coming out of his house to rally his Egyptian troops. Others reported that he was called on to become a Mussleman or die, and so literally and absolutely chose the martyr's death. One thing is certain—his life was given a willing sacrifice for the black children of the desert.

His body, of course, could never be identified. Even Kitchener, fighting his way slowly onward until at last he entered Khartum in 1898, thirteen years later, could not rescue and bring back to England that priceless treasure, but Gordon could have said of his body and its relation to his Lord as did St. Monica: "He will have no trouble to find me." But tho England does not possess the ashes of

this one of her noblest sons, a worthy sarcophagus, with effigy in bronze, is located just at the left as you enter St. Paul's. Very appropriate it is that the monument to the Crimean cavalry should be close by, also that of Sir Herbert Stewart, who was in command of the expedition sent to relieve the beleaguered garrison. Every verse speaks of a chapter in this devoted career. Let us trace it again in the light of his holy life:

"To Major-General Charles George Gordon, C.B., who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God. He saved an empire by his warlike genius; he ruled vast provinces with justice, wisdom, and power, and lastly, in obedience to his sovereign's command, he died in the heroic attempt to save men, women, and children from imminent and deadly peril. Greater love hath no man than this, that he lay down his life for his friends (John xv : 13)."

PROGRESS IN CHINA SINCE 1900

REV. D. MACGILLIVRAY, B.D., SHANGHAI, CHINA

"First the blade, then the ear, after that the full corn in the ear." Thus did our Lord enunciate the law of regular and orderly growth in His Kingdom. There will be setbacks, but the next wave of the tide will reach a little farther over the desert sands. "The blood of the martyrs is the seed of the Church."

1. The missions in the north have now, generally speaking, better buildings than before the Boxer flames burned up the old. In some cases, the sites, which could be obtained in the pre-Boxer days only with great difficulty, and so were not the best, tho the best then possible, have now been exchanged for better. However much the mission might long for a change of location, it was debarred, first, by the opposition of the officials, and, second, by the fact that expensive buildings had been erected on the land which had no value on the Chinese real property market, and which could not be as easily disposed of as downtown churches in New York! The Boxers solved the problem by reducing the buildings to brickbats, and the officials saw to it that the next time the best site was obtained. Several missions, too, have much larger property than formerly.

The old buildings were, in most cases, erected by the missionaries themselves; the Chinese did as they were told (?) by men who knew little or nothing of architecture. In at least one instance the walls fell down before the roof was on—luckily on a Sunday, when the work was suspended. After the uprising there were so many buildings to be erected that the boards sent out a Canadian architect to plan and build them all. Of course, those colleges, hospitals, schools, and dwell-

ings are likely to be more sanitary and to last better than the work of the amateur missionary builders.

2. The gathering together of the dispersed of Israel has occupied the time of many workers, and so the records of 1902 may show a smaller number of communicants through the enrichment of the heavenly tables There was a mighty testing-time during 1900, and, strange to say, even after the Boxer bubble had been smashed. A Chinese does the opposite of what you expect him to do. Instead of holding back, multitudes pressed forward, to take the loaves and fishes by violence. The older Christians, many of whom had earned the title of "confessors," passed through a time of trial where many were weakest—the love of money. One mission in Central China saw so much danger in this feverish desire to enter the Church that they almost shut the door for a while, lest too many wolves should get in with the lambs! One pastor in Hunan closed more false "chapels" than he had ever opened in China in his life. The wily Chinese saw that godliness—or, rather, the form of it—was profitable in lawsuits. This strange imitation of the Church became so pronounced an evil that the China Missionary Alliance, a sort of federation of all churches in China, took action by issuing the manifesto on the subject of lawsuits and Christians which was quoted in a recent number of this REVIEW. One result is that the officials who received the document know more of the true relations of Church and State than they did before, and also more of the difference between the Protestants and Catholics.

But it would be strange indeed if the Christians did not profit by their trials. There is a purer Church and a more missionary Church coming on. Tho the martyrs had no amphitheater surrounded by thousands of eye-witnesses of their fidelity, nevertheless the facts are known and will bear fruit. The growth of the Y. M. C. A. and the Christian Endeavor, now under the special charge of an organizing secretary, should be noted among the signs of progress.

3. There has been decided progress toward unity among the workers since 1900. First of all, many brothers in adversity were assembled in Shanghai in 1900–1901. They had their conventions, of course; the Boxers had made them come together. They formed the China Missionary Alliance, which now has some eight hundred members. So far it has not been much in evidence, but around it will center the currents of union which will lead on to what Dr. Arthur H. Smith calls "a practical federation of Christian churches in China." The Presbyterian mission press has long been practically a union mission press for all missions, for there are few missions which have not benefited by its printing facilities. Now the Methodists have amalgamated the northern and southern church presses, and have set up in Shanghai a union press, which will help the other press to cope with the tremendous demands of a nation awaking from long sleep.

In the tract and diffusion societies we have long had grand examples of united effort along one line. But the reconstruction in Peking and Shantung gave birth to union movements among colleges, whereby there will be a symmetrical educational system developed and duplication avoided. These movements are now nearly successfully completed, after long and delicate negotiations at home and on the field. The Northern and Southern Presbyterians have now a union theological seminary at Suchau. But, more, the various Presbyterian bodies in the empire have a weekly paper which has quickly established itself in favor far beyond denominational lines, under the editorship of Mr. S. I. Woodbridge, who was specially deputed by his board to move to Shanghai and conduct the paper. It will be a great help in bringing the Presbyterians of all the provinces together, and so aiding the work of a committee on Presbyterian union which has been at work two years on the union of all Presbyterian bodies in China, a consummation preparatory to one great national Church of China.

The movement to erect a martyrs' memorial hall in Shanghai is also a sign and proof of the unity of the sixty societies at work in China, in so much that one keen-sighted veteran, when he heard of it, cried: "Fifty years hence this building will be *the* feature of missionary life and activities in China, and the wonder will be why it was not thought of sooner!"

4. There has been great progress in literature since 1900. The Bible societies have sold more Bibles than ever before. Formerly portions were most in demand. Now the Chinese want the whole Book, and will pay for good bindings. Dr. Griffith John's Central Tract Society at Hankau issues more books than before, and even issues some school-books. The Chinese Tract Society in Shanghai is helping to supply the demand for pure literature in the homes of the Christians besides tracts for the million. The Methodists are planning to remove one of their best men to Shanghai to take general oversight of their denominational papers. The circulation of the *Review of the Times*, under Dr. Allen's editorship, has at last reached the paying point. But the development of the Diffusion Society, under Dr. Richard's hegemony, has been the most outstanding feature of the years now under review. Dr. Richard has succeeded in moving three societies to set aside one man each for united literary work in Shanghai, to assist Dr. Allen and himself in their great task. The latest acquisition is Rev. W. A. Cornaby, of the English Wesleyan Missionary Society, author of "A String of Chinese Peachstones," and other works in English and Chinese. The sales have grown from hundreds of dollars to fifty thousand, and in 1903 new books and reprints reached the grand total of 25,353,880 pages.

The Japanese are helping, in a way, the dissemination of knowledge

in China; but, as the reports of the Diffusion Society have pointed out this year with greater earnestness than ever, the character of most of their books is materialistic, and detrimental to Christianity. Here, then, is a new factor in the problem of missions which is bound to be more and more vigorous as Japanese power waxes greater.

5. The edicts ordering the establishment of provincial colleges provoked the liveliest expectations that the Chinese government was about to begin a rapid progress along Western lines. Tho most of the inland colleges are sorry affairs, there are some which give signs of life, but probably in every such case a foreigner is the motive power. Thus Shansi, Paoting-fu, Shanghai, Ningpo, have all had the aid and fostering care of foreigners. The few capable Chinese instructors who try to start schools of the new learning usually give up in disgust at the corruption which hampers the institution at every step. True, the educational turnover of a many-millioned nation is not as easy as the "turning of one's hand" (to quote the sage). The first efforts will be crude, and the new schools must wait for the man and the hour. Meantime each fresh feint at progress made by China without Christ provokes anew the undeniable chorus of her truest friends: "Salvation must come from without, by working a change within."

THE GREAT CHRISTIAN OPPORTUNITY IN BRITISH EAST AFRICA

BY WILLIS R. HOTCHKISS, KAIMOSI, BRITISH EAST AFRICA
Author of "Sketches from the Dark Continent." Missionary of the Friends' Africa Industrial Mission

Five hundred and six years ago (1498), Vasco da Gama sailed into the port of Mombasa, East Africa, and described the place as a "great city of trade, with many ships." He was treated with great kindness by the Arab rulers, but unfortunately, in sailing out of the narrow harbor, his ship was driven by the strong current toward the rocky shore. Suspecting the native pilots of treachery, the friendly relations were broken off, and thenceforward the native name for Mombasa (battle) was justified by stirring events.

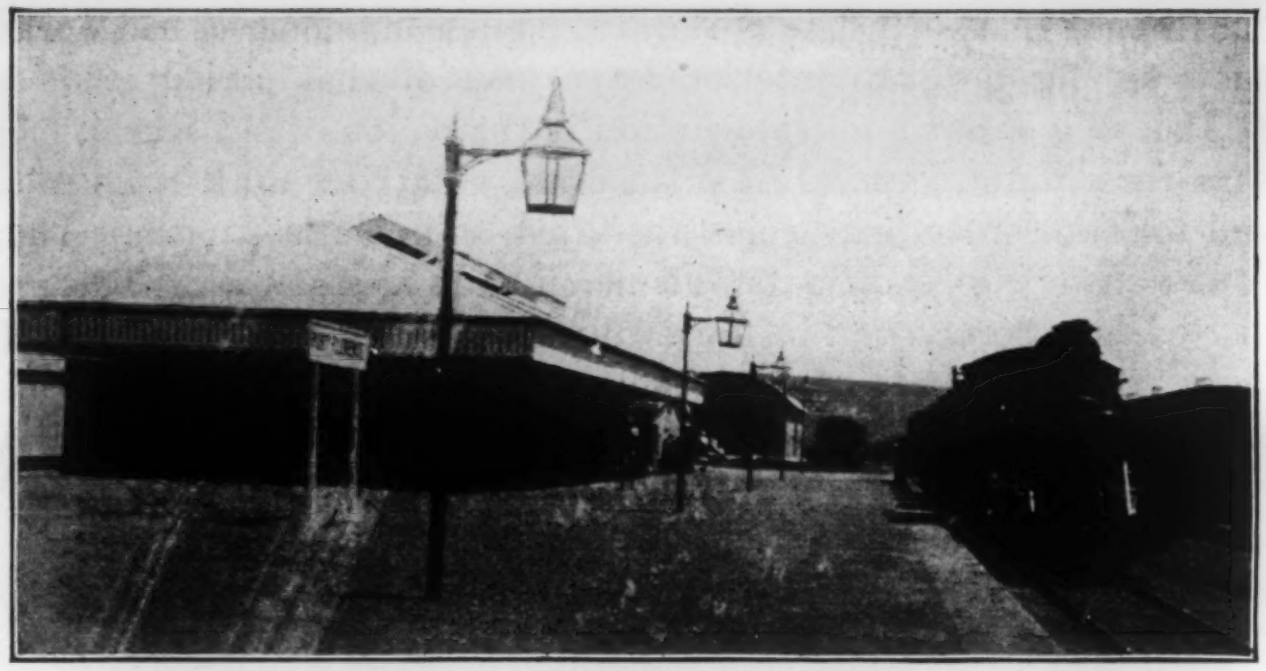
Two years later, Cabral, a Portuguese navigator, was sent out. His orders were to begin by preaching, and if that failed, to proceed to the "sharp determination of the sword." The latter method of procedure evidently commended itself to Cabral, as was proved by his subsequent course. A most interesting historical relic of those days is the fort at Mombasa, which was built in 1594, was destroyed by an Arab insurrection in 1630, and was rebuilt five years later. This fort is still in an excellent state of preservation, and is being used by the English authorities as a prison.

Even at that early date (1635), Portuguese missionaries had worked their way far into the interior, for a map of that period made by D'Abbeville shows a mission station in the region of Mt. Kenia, more than three hundred miles from the coast. But the work languished, and for two centuries no voice was lifted up in Christ's name. Then, in 1844, Ludwig Krapf began his heroic work at Mombasa. This man of God, just bereaved of his faithful wife and new-born babe, uttered these splendid words of faith and unconquerable hope: "Many missionaries will fall in the fight, but their survivors will pass over the slain in the trenches and take this great African fortress for the Lord." He dreamed of a chain of missionary stations extending across

HEATHEN WITCH DOCTORS IN BRITISH EAST AFRICA

Equatorial Africa from east to west. His prophecy has been fulfilled, and his dream is in process of fulfilment. For almost half a century there seemed to be little prospect of such an achievement, but within the last decade a remarkable series of Divine providences have opened up East Africa to the world, secular and Christian.

Hitherto Africa has been a huge interrogation point—dark, mysterious, awful; a land that eateth up the inhabitants thereof. But interrogation is rapidly changing to exclamation as the true character of this magnificent country is becoming known. With surprise and wonder we are waking up to the fact that the interior of Africa contains some of the choicest land on which the sun shines. Its natural advantages seem to me to make East Africa the strategic ground for missionary operations in the Dark Continent. With its great inland lakes, similar to those of North America; a river system unsurpassed in the world; high attitudes where Europeans can live as safely as at home; fertile soil itching for the plow and the hoe—these, and other



A BALDWIN LOCOMOTIVE AT PORT FLORENCE, ON THE UGANDA RAILROAD

considerations, call upon us to fling a great force of workers into the far interior from this point.'

When the writer first entered Africa, nine years ago, there was no road most of the way—only little tortuous paths. Two and a half years later I stood in the very camp from which a lion had carried off one of our tents, and looked along the glittering rails of the Uganda Railway, cleaving the jungle through which so short a time before we had passed with much weariness and hardship.

In July, 1902, accompanied by two men (Edgar T. Hole and Arthur B. Chilson, the first party of the Friends' Africa Industrial Mission), I traversed the entire length of this railway from Mombasa to the Victoria Nyanza, a distance of five hundred and eighty-four miles. Only those who have experienced the difficulties of the old caravan method of travel can appreciate fully what this meant. It is probably one of the most interesting and unique journeys in the world. Passing in a few hours from the low-lying, feverish coast belt up into the high altitude of the interior, we sped through the Taru Desert, with its once grim spectre of weariness and thirst and death, now happily but a memory, across the great Kapite plains, where may be seen vast herds of antelope, from the pretty little Thomsoni and Mpala to huge Wildebeest and eland, hundreds of zebra, scores of ostriches, and occasionally a lion. Now and then a huge, ugly, rhinoceros lifts his horned snout and gazes stupidly as we whirl past.

Still up and up we go, past Narobi, the headquarters of the railway, from which point European settlers are already shipping produce to South Africa; on through lovely Kikuyu, which will one day be heard from commercially; steadily upward until the highest point is reached in the Mau Escarpment, where the railway is nearly eight thousand feet above the sea. Then we pass through Lumbwa and skirt Nandi, where exclamations of delight are wrung from us at every

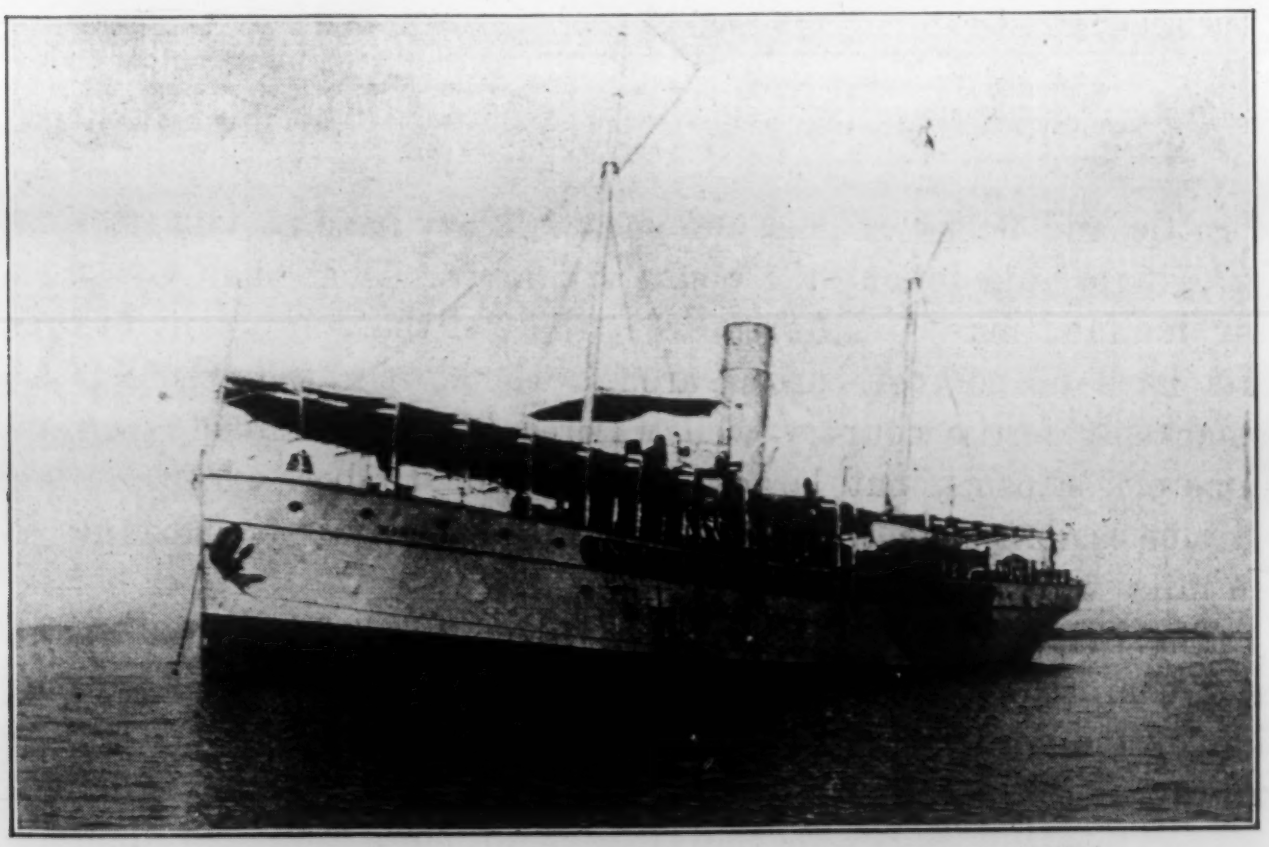
turn of the winding road. Broad, fertile uplands, rich valleys, and tumbling streams invite the arts of civilization. And they will not have long to wait. God grant that the missionary may precede the settler!

At every station one is made painfully aware that man is sadly out of harmony with his surroundings. In all this vast expanse, so bewitching in its beauty, so inviting in its richness, "only man is vile." The natives one sees along the railway are as hopeless looking creatures as one's imagination could conjure up. They are neither wholly savage nor yet wholly civilized. Having appropriated many of the vices and a few of the clothes of civilization, with none of its virtues, these greasy, repulsive, thieving natives certainly do not look like attractive material for missionary effort. But notwithstanding this, some splendid trophies of Divine grace and power are being rescued from this rubbish-heap of creation.

Reaching Port Florence, the Victoria Nyanza terminus of the railway, one is still further surprised to find a splendid twin-screw steamer ready to take him across the lake. Two steamers were placed on the lake in the spring of 1902, to work in conjunction with the railway, both the railway and the steamers having been built by the English government.

These steamers are one hundred and eighty-five feet in length and twenty-nine feet wide. They are lit throughout with electricity, and are provided with electric search-lights. Single and double berth staterooms, and luxuriously appointed saloons make it hard to realize that one is really in the heart of the Dark Continent.

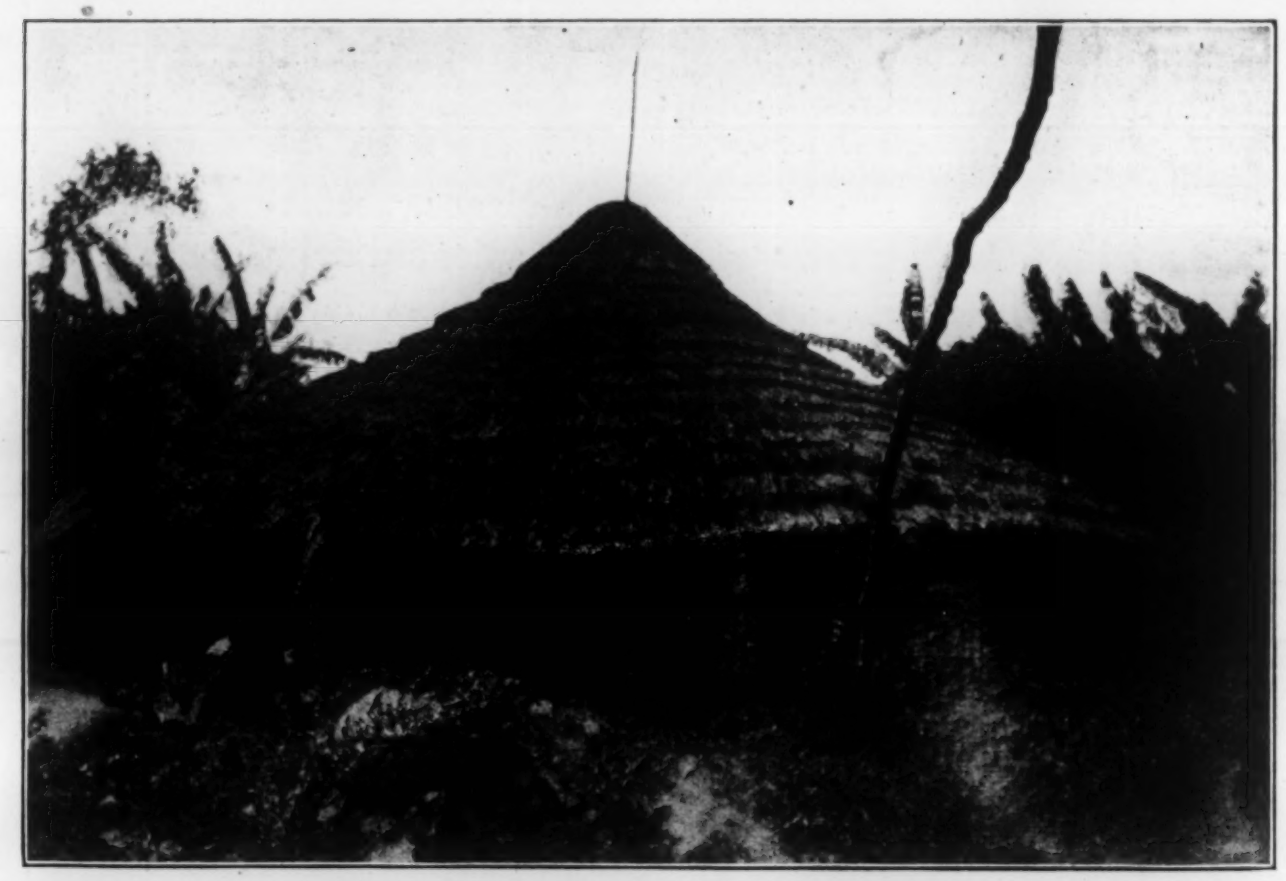
It would almost seem that God were getting impatient with our



THE NEW STEAMER "WINIFRED" ON LAKE VICTORIA, CENTRAL AFRICA

slowness, and were bringing the ends of the earth to our very doors, so that no excuse could ever again be offered against our going with the Living Word to a dying world.

Around the northeastern border of Victoria Nyanza are the people of the great Kavirondo tribe, for which the martyred Bishop Hannington prayed so fervently. Next to the Baganda, they present the most hopeful field for missionary work in all East Africa. They are unusually industrious, a very large portion of their land being already under cultivation. They raise Caffre corn, beans, sweet potatoes, squash, and bananas, and, what is most remarkable as well as encouraging, the men work side by side with the women in the fields. They have large herds



HOUSE OF CHIEF ISIAU, BRITISH EAST AFRICA
The chief's wife and daughter may be seen in full dress in front of the house

of cattle, and flocks of goat and sheep. They have no villages whatever, single huts dotting the country thickly. That they are peaceably inclined may be inferred from the fact that very many of these huts have no sort of barrier around them. On the whole, it is a remarkably fertile country, well watered by several broad rivers and numerous streams, but largely destitute of timber, except on the extreme eastern edge, where the dense Nandi forest is encountered, ten miles wide and fifty miles long.

The Friends' Africa Industrial Mission has taken up a tract of land, comprising eight hundred and sixty-five acres, on the Kavirondo side of the forest, twenty-five miles north of Port Florence and the railway, and eight miles north of the Equator. The climate is delightful and healthy, owing to the altitude of more than five thousand

three hundred feet. During over a year's residence there, none of our missionaries have had any fever whatever.*

As a race, the Kavirondo are only excelled by the Baganda in intelligence and industry. In one respect, however, there is a marked contrast, for while the Baganda are the best-clothed natives in Central Africa, the Kavirondo are undoubtedly the worst. Neither men nor women wear the slightest particle of clothing. As a result of this nudity in such a high altitude, large numbers die of pneumonia and kindred diseases.

The purpose underlying the industrial part of the work is to afford employment to as large a number of natives as possible, in order to bring them under continuous instruction in the Gospel. Instead of

MR. HOTCHKISS' HOUSE IN BRITISH EAST AFRICA

The natives may be seen on the avenue in their usual heathen nakedness

attempting, with a little handful of foreigners, to compass the vast need, we seek to train up, as quickly as possible, a strong native force who can do the work of evangelism much more quickly and effectively than could foreigners. Contrary to all my previous experience, the Kavirondo people at once showed a surprising readiness to work for us, and, on the whole, have proved above the average in power of application and capacity for development.

Every man on coming to the mission to work is provided with a shirt, a loin-cloth, and a blanket, with the understanding that thenceforth he is to keep himself clothed from his wages. The wages, small at first, are gradually increased as the worker develops, thus giving

* The present force is composed of three men and two women: Mr. and Mrs. Hole, Dr. and Mrs. Blackburn, and Mr. Chilson. Another couple (Mr. and Mrs. Rees) is to sail shortly, and Mr. and Mrs. Hotchkiss also hope to return before long.

A FRONT VIEW OF A PREACHING SERVICE IN EAST CENTRAL AFRICA
Mr. Hotchkiss is preaching, and the clothed natives of the mission station are sitting in front

incentive to diligence. At present between forty and fifty are employed. On Sunday the attendance at services averages over three hundred. Two pictures accompanying this article will show the striking contrast between the well-clothed employés of the mission and the raw natives who have happened into the service. They also show, in some measure, just what the mission stands for—viz., not a Europeanized native, a being on a pedestal apart from his surroundings, and therefore out of touch and sympathy with his people, but a Christian native in native surroundings, who will be able to influence his fellows by the beauty and simplicity of a natural Christian life as distinguished from a strained and foreign imitation of it.

This splendid country is just waking up from its undisturbed sleep of centuries; the silence of its vast forests is broken by the rumble of the locomotive; her great lakes are cleft by the keels and churned by the propellers of many steamers. American locomotives cross American bridges, bearing American and English missionaries into the very heart of the Continent. The question for us to settle, and settle quickly and settle aright, is, whether or not the new Africa shall be dominated by Christ and Christianity from the beginning or by the spirit of a selfish materialism and Godlessness. There is no doubt about the ultimate triumph of Christ in the world, but what about the *now!*

We had a significant experience during our prospecting trip. At one of our camps in Nandi country an old chief named Litongwa came to pay his respects to us. He was accompanied by his son, who could speak some Swahili, and through whom we conversed. Having made the customary exchange of greetings in tangible form—on his side taking the shape of a fine big sheep, on ours of cloth—Litongwa

said something to his son, only one word of which I understood, that being in English. The son translated it into Swahili: "*Anataka whiskey*" (He wants whiskey). I explained, of course, that we had none, and then went on to tell him who we were and what our purpose was. Then came another single English word—"Mission!" Some C. M. S. missionary caravans had passed through here years before, and he had learned that one word, and from somewhere or other that other word, too, had come to complete the vocabulary of the language of his conquerors. Only two words, but they were representative of all that is best and all that is worst in the civilization which his conquerors would bring to him. Which shall it be? The Bible or the Bottle? Religion or Rum? Missions or Whiskey?

Be it said to the vast credit of the English government that in her East African possessions both liquor and firearms have been absolutely prohibited to the natives. Unscrupulous whites will undoubtedly evade the law for lust of gold, as was evident in the case of poor old Litongwa. But it can never be the awful scourge that it has been on the west coast if the Church rises to her opportunity and holds up the hands of the missionaries.

Back of the political schemes of the nations God is surely at work, shaping things for the consummatiou of his purpose of grace for these blasted, ruined lives. These multiplied facilities and wide-open doors are a challenge to the Church to "go in and possess the land."

A REAR VIEW OF AN EAST AFRICAN CONGREGATION

The naked condition of those who have not yet come under missionary influence is in marked contrast to the appearance of those who have been brought in touch with the Gospel, and are now clothed and more nearly in their right mind

THE STORY OF KANAYA, A HINDU CHRISTIAN*

A FIERCE PERSECUTION AND A WONDERFUL DELIVERANCE

BY REV. JAMES MUDGE, D.D., JAMAICA PLAIN, MASS.

The incidents which we are about to relate took place between thirty and forty years ago, in the districts of Gujranwala and Sialkote, north of Lahore, the capital of the Punjab. One of the many villages of that region is called Jhandran, and was inhabited at that time by some twenty-five families of Megs, a caste of Hindus who support themselves partly by weaving and partly by farming. The *lambardar*, or head man, of this village, was named for Rama, the famous god of Hindu mythology, and had a son called Kanaya. To this village, in 1859, came Joahir Masih, a humble native preacher on his evangelistic tour. His simple message was so well received that the Rev. Mr. Scott, of Sialkote, the principal town of that vicinity, was called in to help, and a most hopeful work seemed to be inaugurated. Almost the whole village declared their purpose to become Christians. But when persecution arose, as is always the case at such time, the love of the many waxed cold. But among the few who had been truly converted was Kanaya, son of Rama, a man of few words, but very firm and resolute when his mind was once made up. He was kind-hearted, even-tempered, and full of courage. Rama had received only a little schooling, but, combined with his subsequent persistent efforts, it was enough to enable him to read. His wife, Ramdei, was of honorable family, and a loving and loyal woman, endowed with intellectual and moral qualities rarely found in natives of India. Of their five bright, promising children, Lahnu and Gandu were boys, and Basso, Makhan, and Rukko were girls.

The words of the preachers sank deep into Kanaya's heart, and in November, 1866, with five companions, he received Christian baptism, being at that time about thirty years of age. Then the storm of fierce persecution broke upon them, and the little band, who had thus dared the wrath of the Meg community, were made to feel its displeasure in every possible way. At first they suffered from physical violence, but complaint was made to the government, and some protection was given them. They were then turned out of the village, and a secret league was formed, especially against Kanaya, to prevent him having any communication with his wife or children, lest he should persuade them to become Christians. The small company of Christians were forced to make a new settlement on some rented land a mile or two from their old home. This place became known as Scottgarh.

Months went by, and Kanaya, tho happy in his love for Jesus and

* This story is admirably told at great length in some two hundred pages of "Our Indian Mission," by the Rev. Andrew Gordon, D.D, for thirty years connected with the work carried on so successfully in the Punjab by the United Presbyterian Church of North America.

inflexibly firm in the new faith, pined for the sight of his wife and children. He could see their village across the plain, but a continual watch was kept day and night, and if he had ventured to visit it he would have been arrested as a thief and his imprisonment secured through the false witnesses always ready in such cases. The separation finally became so painful to him that he was no longer able to sleep. One night, as he lay sorrowfully meditating, he resolved to go up to the deputy commissioner at Sialkot and enter a legal suit for possession of his children. His project was heartily approved by Mr. Scott, and the preliminary steps were taken.

A native pleader was employed to carry the case through the labyrinths of legal processes; but the man, naturally sympathizing with his coreligionists, Kanaya's enemies, and being bribed by them, worked in their interest. The case was thus postponed from time to time, so that poor Kanaya made the journey on foot to and from Sialkot, twenty-six miles, no less than seven times. At last, strongly suspecting foul play, Kanaya told his troubles to Mr. Scott, who at once wrote a line to the deputy commissioner, Major Mercer, who had been kept in total ignorance of the course followed by his subordinates. The major, immediately perceiving what had been done, summoned Kanaya and Ramdei before him, and said to the mother: "The four children must now be given up to Kanaya. The infant will remain with you until it is five years old. If possible, you yourself should go to live with your husband; you can do so and still remain a Hindu." The disappointed faction, on hearing this decision, notwithstanding all their deceitful machinations and expensive bribes, burst forth into loud wailings and lamentation, but made pretense of abject submission. "Take, now, the children," they said, "it is your right; as you desire, so do."

Kanaya went home with Mr. Scott for a night's rest on the mission premises, confident of seeing his children in the morning. Hastening at an early hour to his old home, he boldly entered the village, buoyant with the joyful prospect of once more welcoming his dear ones to his fond embrace. What was his grief and astonishment to find that his house was deserted, and wife and children gone. His furniture, his household goods, and his abundant stores, such as are to be found in a thrifty farmer's house, were all gone. There was absolutely nothing left but the bare clay walls and roof. All the village people professed entire ignorance of the whereabouts of the missing ones. Every trace of the family seemed totally obliterated, and no clue whatever could be found.

Three months passed without anything being discovered. But much prayer was made to God, and Mr. Scott and others expressed their confident belief that God would in due time bring back the children, then the wife, and, finally, the father, Rama. When this became known

to the heathen, some of them laughed contemptuously, but others were much impressed, and subsequently remembered the prophetic faith.

One day, five months after the disappearance of the family, Kanaya and some other Christians were away on a preaching expedition, and found by the roadside a family in deep distress. The little child was lying sick unto death. Everything the parents could do had been done for it, but all without effect, and hope of recovery had been abandoned. They sat there weeping, and waiting for the end. The father's name was Kalu, and the mother was a sister of Ramdei. The father, recognizing the Christians, besought them to pray for the child and give it some medicine, promising that if it recovered they could do with it what they wished. The child was cared for, and finally recovered. Kalu's wife was then prevailed upon to disclose the fact that the missing family were somewhere in Kashmir, the border of which was a little less than forty miles away. Kalu himself, tho in great terror lest some cruel punishment would be meted out to him if discovered, was eventually persuaded to go to Kashmir and find where the children were.

He discovered them in the village of Jandi, under the walls of the fort of Salar Deva Singh, the most cruel tyrant of all that region, and whose authority was almost equal to that of the Maharajah himself Deva Singh, as fierce as a tiger, learned Kalu's errand in his village, and said to him: "Go and tell Kanaya that if ever he come hither I will shoot or behead him, and his blood will be upon his own head." This did not look very hopeful, and gave an opportunity for the triumphant taunts of the heathen, when they learned of the expedition and its result. "What can God do for you now?" they asked. "The children will never come back; you will be killed if you make the attempt to get them." But Mr. Scott and his companions continued to hope and pray.

Three months more passed by when one evening, after the meeting, Kanaya arose and said: "Brethren, I think of going up to Jamu, the capital of Kashmir, and presenting my petition to the king himself. What do you advise?" Some opposed this, being convinced that this visit to the tiger's den would cost him his life; but Mr. Scott and others approved, and Kanaya himself was firm in his faith that God would bring him back alive. He set out with his friend, Kaude Shah, who was still a Mohammedan, tho almost persuaded to become a Christian. They traveled that day the forty miles on foot, entered the Kashmir capital at sunset, and found lodging in one of the king's stables, where the head man was a relative of Kaude Shah.

The next morning, after much prayer, Kanaya presented himself at the court-house before Pundit Simbu Partab, the Hindu chief justice, and explained his case. He was received with a wrathful volley

of abuse, on account of his having become a Christian. They challenged him to give a reason for the hope that was in him, and he proceeded bravely to do so, after begging them not to be angry. He read from his New Testament, and testified to the power of Jesus to save. This made the judge and those around still more incensed, and he was driven from the judgment-seat with strong threats and a most vehement assurance that never, under any conceivable circumstances, would he be permitted to recover possession of his children. He was commanded, under severe penalties, not to tarry a single night within the city limits. Accordingly, after resting outside for the night, on the next day he returned to his own company at Scottgarh.

The case, to all human appearance, now seemed more hopeless than ever. But another expedient soon commended itself to them. There dwelt in Sialkot a personal friend of one of the judges of the Maharajah's court, Kutab Din by name. Through a mutual acquaintance he was led to take an interest in Kanaya's case, and readily gave him a letter to the judge at Jamu. Armed with this, Kanaya and Kaude Shah once more proceeded on their toilsome journey, and appeared at court the next morning. When they presented the letter, the judge answered: "This is no friendship matter; to get your children in this way or any other is an utter impossibility—yes, even tho the heavens should be turned upside down; nothing but a government order will avail you anything." So Kanaya, with an agonized heart, turned away, but as he did so he replied: "When God gives the order, then I shall see them; all power and authority belong to Him."

The next day they returned to Scottgarh, and all night the troubled flock offered up prayer to God. Mr. Scott said that he adhered to his former belief that "first the children would be returned, then the mother would be won over and become such a Christian that by her means many more would find salvation."

Kanaya's next move was to lay the matter before the deputy commissioner at Sialkot; for the Maharajah of an important native state was practically setting at defiance a decision of the chief magistrate of a district of British India. This, from a political point of view, was a serious thing. Three months later the deputy commissioner called Kanaya to Sialkot and said to him: "You can now proceed to Jamu and claim your children." "But there is nothing in my hand," objected Kanaya—"no letter or order. How can I go thus with any hope of obtaining a hearing?" "You can go boldly now," said the deputy commissioner, "for an order from the English government has gone before you to the Maharajah, the meaning of which is: Give up these children to their father, and it will be well with you; otherwise, we will see who is able to stand, you or we." This, of course, put the case on a very different footing, but for Kanaya to go now to Jamu would be for him to thrust himself into a much exasperated

hornet's nest. The opponents would not submit to the humiliation if they could avoid it, and might, indeed, try to have Kanaya put out of the way. He, however, resolved to go, and Kaude Shah once more consented to accompany him, the brethren meanwhile pledging themselves to pray.

On arriving at Jamu they found the whole city filled with noise and commotion, the court-house closed, all public business suspended. The chief officers of the king were in close counsel as to what was best to be done. A proclamation had been issued that if any man received Kanaya into his house, that man, together with his children, would be imprisoned. So the two travelers found a lonely spot in a deep ravine near the river-bank on the east side of the city, and there, under a large tree, proceeded to make themselves as comfortable as possible. They read the Scripture and prayed, and continued their devotions until midnight, being much encouraged by the precious promises in God's Word. For two or three days, during which the king's counsellors were deliberating the weighty matter as to whether it should be peace or war with England, Kanaya and his friend remained quiet.

At length, greatly strengthened by prayer and by the success which followed their witnessing for Christ to passers by, they decided that the time had come to boldly face the authorities. So they proceeded to the hall of justice, where the court was now again in session. Their coming, as might be expected, produced intense excitement, and cries resounded on every side, as the multitude rushed together, "Is this the very Kanaya over whom our whole city has been these four days troubled, through whom our religion has been dishonored, and our treaty with the English broken. Will he not renounce his Christian religion?" It was to this latter point the magnates, on seeing him, at once addressed themselves. They made him magnificent offers: that he should not only have wife and children restored, but have two or three villages with their rents, if he would only deny Jesus. Kanaya replied: "You have offered me many things of great price if I would deny Isa. Now I ask you to give me but *one* thing. My precious Jesus has given me salvation; if you will offer me something of more value than this I will accept." Finding him thus invulnerable, the pundit, after acknowledging that the council had seen their inability to resist the order of England, backed by the English army, and that the Maharajah's order was to give up the children, fiercely said: "Nevertheless, the case rests in my own hands; I can postpone it according to my pleasure." So he dismissed the matter, ordering Kanaya to appear in court the next day. The situation was now apparent. The judge, while not daring to deliberately disobey the order, was arranging to evade it by wearing out the patience and resources of the petitioner, in this way preserving somewhat the honor of the Hindu religion and

maintaining the reputation of those who had given their oath never to deliver up the children.

This policy he pursued for seventeen days, during which Kanaya once appeared before the king, and there witnessed a good confession. He read his Bible continually, and spoke courageously of Jesus to all those that would listen. This made a deep impression on many minds as to the truth of Christianity—so much so that several protests were made to the judge that he was risking much in keeping the case so long in hand, not only because of the displeasure of those higher in authority, but because of the harm that was being done by Kanaya's preaching. Still the time wore on without any apparent progress being made. Their food and money were gone, and Kaude Shah started for Sialkot to obtain new supplies and to report to the brethren how matters stood. Again Kanaya went to the judge, saying: "If you will not give me my children, please give me your refusal in writing, and let me go." But the only response was further threatenings and an order, after he had waited all the day without food, to appear again on the morrow. Now the morrow was the Sabbath day, and Kanaya said: "I can not come then to court, not under any consideration; we ought to obey God rather than man." The pundit, with a volley of loud and angry abuse, bade him begone, declaring: "If you dare to disobey I will not only punish you, but will throw your case out of court! Who is that God that can deliver you out of my hands if you come not to-morrow, as I have ordered you?" He furthermore took his Brahminical thread in his hands, and swore publicly and formally a solemn oath—"I will surely beat and imprison Kanaya if he come not to-morrow."

Weak and fainting, almost exhausted, Kanaya staggered away, in charge of a soldier, and again found refuge under the tree in the secluded ravine. No refreshing sleep came that night to soothe his troubled soul. He was alone; no human friend was near to carry tidings of his fate; everything seemed to combine to depress him. The situation was indeed desperate; but he still had faith in God, and to Him he looked, pleading in prayer until the break of day: "O my God, my compassionate Savior, Thou who dost pity Thine own servants, have pity upon me, have pity! I am poor and needy; I am not able to do anything, and have no helper but Thee. Save me and my children from the hands of those that hate me and oppress me. My children! my children! O Lord, save them, for Jesus' sake." He spent the Sabbath reading from his New Testament and talking about Jesus with those who came near. Another night passed in the same manner as the previous one, in earnest prayer to God, until another day dawned.

As he dragged himself into the court-house on Monday, harassed with dreadful forebodings of evil, he beheld the pundit sitting alone

on the platform awaiting his arrival. Saluting him in a friendly manner, and glancing about to see that no one was near, the pundit said: "Tell me, Kanaya, what you were doing last night." Upon hearing this, overwhelmed with fear, and believing that he was now to be arrested on a false charge of theft, he answered: "I was doing nothing at all, your honor. God, who is the living God, *Him* was I worshiping the whole night long; besides this, was there aught else left for me to do?" The pundit, then summoning Kanaya to his side, hurriedly and excitedly explained as follows: "Kanaya, I am very busily engaged preparing a great feast which I am giving at my house; my court is, therefore, closed to-day; but I have come down solely to attend to your case. Last night I could not sleep. When I laid down upon my bed, behold two persons stood before me as in a dream, and said, 'Arise, and give that poor fellow his children!' I immediately arose from my bed and looked everywhere; but, lo! there was no one to be seen. I reflected on this deeply, and laid me down again; but before I had closed my eyes, and while I lay half awake, the two strange visitors again stood in front of me as before, and said: 'Why do you oppress that man? Give up his children! Have you not received an order?' But it is not necessary for me to relate *everything;* it would take too long, and I am in a great hurry. There is my oath, too; if people hear that I have broken it, they will close my mouth. But, Kanaya, those visits were repeated over and over again all night long, until the morning. I did not at all intend to be here to-day. The court is adjourned, and I am here on this very business—to give you your children, and for this alone."

The pundit went on to state to the bewildered Kanaya, half stupefied at this sudden turn in his affairs, that his wife, Ramdei, and her babe, and the father, Rama, were there in Jamu, in prison, being thus detained so that he might have no opportunity to see them or speak with them, and there it was best for them to stay a little longer. But Kanaya himself he now proposed to send in charge of a soldier to Jandi, where he could procure his children, and when the soldier saw him and children safe over the line, within British territory, and had returned to Jamu, then Ramdei and the rest would be released. "I am doing this," added the pundit, "because of the suffering which I endured last night on your account. What you were doing in the night is a mystery to me; but if I delay giving you your children, it is impossible to foretell what fearful calamity may happen. This also I confess: *He in whom you believe and whom you worship is the true God.*"

The program thus outlined was carried through. The children were found sick and emaciated, but the father, braving all difficulties and conquering the remaining obstacles savagely put in his way at the village of detention, carried the little sufferers all the way to Scottgarh, where they were all received by the praying company with jubilant outbursts of praise.

Ramdei, after some years, was soundly converted, and proved a grand worker for Christ. Rama, too, was baptized into the Christian fold, and the children all grew up to be strong Christians, most of them engaging in mission work. Thus was importunate, believing prayer gloriously answered, and the faithful Kanaya became a prosperous and exceedingly happy man.

PROFITABLE INVESTMENTS

BY REV. J. N. ROBINSON, LUCKNOW, INDIA
Missionary of the Methodist Episcopal Church, 1892–

Some years ago, in one of the comic publications of America, there appeared two cartoons that were almost startlingly suggestive. The first pictured a beautifully clad and smilingly attractive woman, named Prosperity, holding out to a complacent, attentive Uncle Sam a tray filled with all manner of good things, and urging him to partake liberally. In the background, seen over the shoulder of the woman, and in view of Uncle Sam, were two specter figures representing ancient Greece and Rome, each warningly saying to Uncle Sam: "Beware! she was once my mistress."

A fact that deeply impresses one who has been in a foreign country for a course of years and then returns to the United States is the remarkable prosperity of the people. Save in places where crime or unusual misfortune has touched, poverty, in the real sense it is seen abroad, is ulmost unknown, and even our poorer classes have regularly that to eat and wear which in other countries would be counted luxuries, while the ordinary people of the land are rapidly leaving behind healthful simplicitly of life, and taking on those forms of luxury that indicate the approach of the spirit of softness that led to the debaucheries and final ruin of the nations represented by the specters in the cartoon.

If any one lesson stands out clearly distinct on the pages of history, repeated time after time with almost monotonous regularity among the nations of the past, it is that luxury, the offspring of temporal prosperity, relaxes the moral fiber of a people and corrupts a land to its undoing. That this same foe to national well-being is beginning to show itself within our own nation is undeniable, and that the same strange infatuation that led other nations to believe temporal prosperity an unalloyed and unconditional blessing is getting possession of the mind and heart of the people, is a reality to be regretted and corrected rather than a possibility to be feared. Accepted and and used in the same way, prosperity will as surely bring enervating luxury and final debauchery to Americans as it did to any people of old. The hope for the nation is that the incoming tide of worldly blessing will be met in a different spirit, and that wealth may be made to become the handmaiden that serves rather than the mistress that satiates.

The second cartoon represented how the dangers that always attend prosperity may be, and to an extent are being, met. It suggested a difference between Greece and America—at least, in so far as the philosophy of the use of wealth is concerned. As told in the old story, so it was shown in one part of this second cartoon that the

ancient Greek, having wealth and knowing its corrupting influence, sought to escape the danger by carrying his bag of gold to the cliff overlooking the sea and casting it into the deep. That was the philosophy of the Greek. The American was pictured as having wealth, with the knowledge also that it would ruin him. But instead of carrying it to the cliff and throwing it into the sea, he was represented as transforming himself into a sower, with his dollars and his dimes as seed, and as he passed through the world, scattering his wealth on every side, schools and colleges and churches and asylums and libraries and other institutions, calculated to bless man, were springing up wherever the seed fell. If America escapes the ruin that has come to other nations through luxury, it will be because American philosophy sees the danger and averts it by the wise use of the wealth that comes through prosperity.

"Some thirty, some sixty, and some an hundredfold!" And the average American very much wants it to be the hundredfold in all of his investments. When he gives his money it is not only with the thought that wealth hugged too close becomes a serpent that stings, but he gives it with the thought that it will do good, and as a rule he puts it where he thinks it will do most good. He endows a school only where he thinks one is needed, he establishes a library where there is room for one. But the fact remains that a small part of the earth's surface is becoming very thickly sown with these endowed philanthropies, while the great and possibly productive areas of some lands are sterile because the seed has not been scattered there. Why is this? No doubt the patriotic feeling that wishes the nation to profit by what can be given has most to do with this. The explanation speaks well for our love of country, but not for our religion. Some men are so small as to be able to love only self, some to love only family; many develop until they love a nation, but the Christian is large enough to love a world and be interested in its salvation. To him it is not only a matter of investing his money in a good cause, but he wants to invest it where it will do most to help build the Kingdom.

It is strange that of recent years, while enormous sums are being put into Church schools and colleges in America, Christian philanthropists have almost entirely overlooked the fields that most need their help, and at the same time promise the very highest returns. Not at all intimating that our home schools and colleges should not be well endowed and cared for, still it is hard to understand why the great mission fields have been left to struggle along with almost no help from wealthy Christians. The need in these countries is great. As an instance, take India. During the past decade the population of the peninsular increased two and a half per cent., but the number of Christians increased between twenty-eight and thirty per cent., and in that land, where once Henry Martin said if he ever saw a man con-

verted from Hinduism to Christ he should look upon it as greater than a resurrection from the dead, now one man out of each hundred is a Christian. But these Christians are from the poorest classes, and they are scattered widely. The government schools are practically closed to their children on account of the caste feeling of the other pupils, who form the vast majority, and it is simply impossible for the missions to furnish schools in one out of a hundred of the villages where the Christians live. Shall these Christian boys and girls remain ignorant? Such a course means decay and death to the young Church here. To make India Christian we must make her coming leadership Christian, and that can not be without an educated body of young people to draw from. John R. Mott, after visiting this land, wrote: "More and more will India be governed and its thought molded by the student class, and the burning question is, Shall this leadership be heathen, agnostic, or Christian?" It is ominous that one single mission in northern India has of late thrown four thousand Christian boys out of its schools simply because it had not money to help them through, and this in spite of the fact that nowhere else in the world will so small an amount of money accomplish so great results.

It is the hope of the missionary on the field that American Christians, in the scattering of their wealth, will see that enough of it reaches foreign lands to endow the schools and colleges we need to establish our work, and make it self-supporting and self-propagating. As examples of what can be done with even small sums of money, a few incidents are cited. In the city of Calcutta a school for native Christian boys was about being closed for lack of funds. A layman, with some money to invest in the interest of Christ's Kingdom, endowed it to the extent of $100,000. In America that sum would not much more than endow a chair; but in this land it not only endows the chair, but one hundred boys yearly are helped through the school who otherwise would have to remain in ignorance all their lives. In Gujarat the Methodist Episcopal Church is having a marvelous work, but up to the present has been hindered because of the fact that it had practically no trained native helpers nor any way of training them. A gentleman from Kansas, with an amount of money to invest that in America would be counted inconsiderable toward the endowment of a school, has put it into a training-school in that fruitful field, and his investment will raise up and supply to the Church a sufficient number of trained workers for the next fifty years. In Lucknow a school has had to dismiss, perhaps, a majority of its Christian students because of lack of funds, but a gentleman in Illinois, with $30,000 to invest where it will do most good, is planning to endow the school to that amount, and that means that yearly between eighty and a hundred Christian boys, who later will go out into the ranks of the workers and become the teachers and preachers and bishops of the future Methodist Church, will receive the education that would otherwise be denied them. Can money be invested anywhere to better advantage than this?

A LETTER FROM A LAOS CHRISTIAN

One of our valued friends and correspondents, Dr. C. H. Denman, now working among the Laos of Northern Siam, has forwarded to us a translation of the interesting letter written by Ai Kao, the head hospital assistant at Chieng Mai, to the church in America which supports him. The letter gives some idea of the peculiar idioms of the Laos language. When Ai Kao first came to the hospital he did not know Christ, and was not able to read or write. Now he is an earnest Christian and an able assistant. His letter is as follows:

AT THE HOUSE OF DISEASES, CHIENG MAI,
Second day of the rising moon, first month.

The slave of God,* Ai Kāo, the person who dwells at the Disease House in the city of Chieng Mai, have a word of greeting, happiness, and prosperity coming to the father and mother teachers and the elders, all together, with the disciples of the sacred God who dwell in Wheatland (New York).

Ten years ago, it will be what day and month I cannot remember, (I) the slave of God, with my eldest brother were diseased together, both men. We assembled our hearts together, (determined) to go down and dwell at the Disease House at Chieng Mai. At that time Nourishing Father McKean was the doctor. He took care of the diseases of us two. When we two were well, good, already my eldest brother went away to dwell at his old village. But body, the slave of God, (I), did help the Nourishing Father take care of the work at the Disease House in Chieng Mai. It was ten years already.

The work which I do is like this:

1. I take care of the instruments for cutting, and the instruments for squeezing, and the instruments for washing the wounds, different kinds, and give medicine to men diseased to eat at the right time.

2. Sick people who have relatives, or sick people who are not able to find any relatives, I do care for and watch over continually. But sick people who can not bring relatives, the slave of God (I) do seek food, and carry rice and water nourishment, and give to the sick men to receive continually until they are well again. †

3. (I) The slave of God do teach all the brethren who come to take care of their bodies at this Disease House.

4. I do lead worship in the time when the nourishing father does not come down every time.

5. I do sweep the chapel and the medicine house and the disease house, and wash the medicine bottles, old and new, giving them to be clean and clear.

6. When evening comes I light the lamps, and beat the gong to proclaim to all men who are disciples honoring God, and the sick of divers diseases, to cause them to assemble together for worship, to hear God's word of teaching, every night.

7. I desire to give all men to know the God who lifts away sin and frees from punishment, in order that all men may have a heart to bow before the Lord every place, every where.

I beg all the disciples of God who dwell in Wheatland to pray in behalf of me, that I may take my heart and put it into the work of God. I, serving in the hospital, pray in behalf of you all without ceasing.

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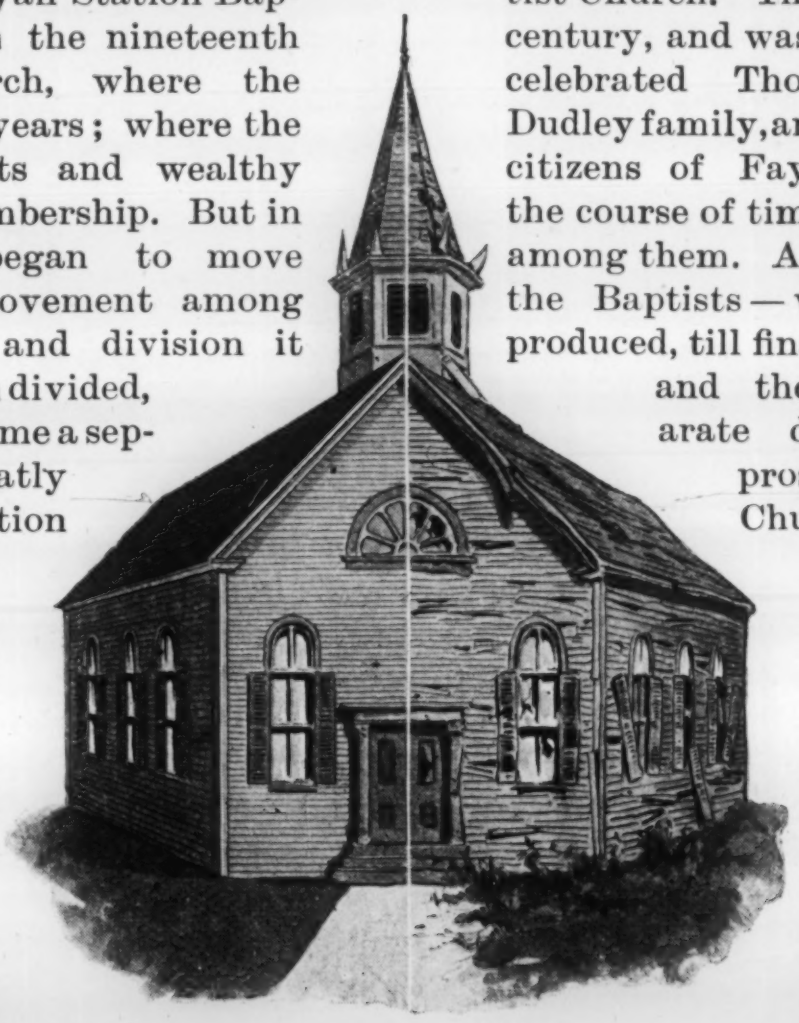
* The Laos equivalent for the first personal pronoun, I, means, literally, "Slave of God."
† Patients usually bring some relative to care for them while in the hospital.

A CHURCH: MISSIONARY AND ANTI-MISSIONARY

THE STORY OF A CHURCH THAT WAS DIVIDED ON THE SUBJECT OF GIVING TO MISSIONS*

Five miles northeast of Lexington, Ky., is the famous Bryan Station Spring, from which the heroic women carried water into the fort when they knew the thickets and canebreaks all about them were full of savage Indians hid in ambush, waiting for an opportunity to attack the fort. This incident has made Bryan Station and its spring famous in American history; but an incident just as important in church history has since been enacted on the hill just beyond the spring from where the fort stood. Here stands the Bryan Station Baptist Church. This church was built early in the nineteenth century, and was an anti-missionary church, where the celebrated Thomas Dudley preached for years; where the Dudley family, and other prominent Baptists and wealthy citizens of Fayette County, had their membership. But in the course of time the missionary spirit began to move among them. All are familiar with this movement among the Baptists — what contention, strife, and division it produced, till finally the whole denomination divided, and the Missionary Baptist's became a separate denomination, which has greatly prospered.



Bryan Station Church was at first about equally divided on the question, and became two congregations, one missionary, the other anti-missionary. They agreed to divide the time; the missionary element took the house and the side and two Sundays in the month, while the antis took the south side of the house and two Sundays. Things went on very well, the missionary side growing stronger and the antis growing weaker, till the house needed a new roof and other repairs. The missionaries endeavored to get their anti brethren to join them in repairing the house, but the antis were growing constantly fewer in number, and would not join in the repairs, till at last the missionary branch covered and repaired one side of the house; and thus it stood for years, with a good tin roof on one side, and an old, leaky shingle roof on the other. Finally, as the antis had grown so few as hardly to meet at all, the missionaries, in sheer self-defense, to save the house, covered the other side of the roof and otherwise improved the house. Now the antis are all gone; the last member, a grandniece of the great Dudley, passed away last spring, while the missionaries have a good, active congregation. The spirit of missions and the opposite made the difference.

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* From *The Missionary Intelligencer*. Cut drawn for *The Baptist Missionary Magazine*.

CONFESSIONS OF A RETURNED MISSIONARY*

The relation of the missionary to the pastors and churches is a large problem. Of course there are missionaries and missionaries, just as there are pastors and pastors. I was repeatedly told, when asked to occupy a city pulpit during the pastor's summer vacation, that nothing on missions was wanted, only a regular sermon. Why is it that among our large and wealthy churches there is a vague dislike to have a missionary speak on those things most of all? The problems of the East are intensely interesting and of urgent importance. The missionary movement has become a great international or world movement, and the universities here are quick to see this, while the churches are falling behind in their interest in such vital questions as "The Religions of the East," "The Philosophy that Underlies these Religions," "The Success or Failure of Missions," and "The Relation of Governments to Religion." One city pastor said to me, "You have the greatest philosophical problem of the world to solve," and invited me to speak ten minutes in his pulpit.

Among ministers, I am sorry to say, there is once in a long time one who attempts to use a missionary for his own selfish ends. He asks one of the secretaries to send a missionary on a certain Sunday as tho he himself would be present, and then goes off to fill some other pulpit for a consideration, leaving the missionary to find out the fraud when it is too late to retreat.

The Anti-Mission Christians

There are in some of the churches those who have read criticisms of missions by writers who claim to have seen for themselves the uselessness and extravagance of missionary work in the East. They have heard "from those who know" that it costs hundreds of thousands of dollars for every convert. These church-members easily persuade themselves that no more money need be sunk in that hole, and so there is in a quiet way a small anti-missionary body of Christians (?) who really think missions are a failure, and perhaps a fraud. Nothing but a pastor who knows the face value of these criticisms, and has an intimate knowledge of facts, can break the force of these criticisms.

Some forty years ago a young man in an Eastern port wrote an article that has been used ever since as a mine of anti-missionary literature. This same man is to-day one of the best authorities on all Eastern problems, and his views command the respect of men in legations and cabinets. He has been for decades one of the best friends of mission work, tho he knows well the faults and imperfections of the workers. "How came you to change your opinions about missions?" I recently inquired of him. "I simply didn't know anything about them at first, and wrote my criticisms merely to make a little fun and to fill up a blank column in that daily newspaper," was his reply.

The missionary spirit that is the dominating force in the preaching and work of some pastors is one of the gladest experiences of the returned missionary. One whose daughter had just decided to go to the foreign field, said: "I would be so happy if all my children would make a like decision." I sit at the feet of such men, learning of them, and wishing I were more worthy of their holy friendship, and rejoicing that our churches have many such pastors whose ruling inspiration comes from

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* Condensed from *The Congregationalist and Christian World.*

their vision of God's kindom as the greatest and most enduring fact on earth.

Indeed, I was everywhere deeply impressed with the rich, deep, reverent, self-sacrificing spirit of the preachers of the Gospel of Christ, and their prayers, so thoughtful, so comprehensive, so true to the spirit of the Cross, put me to shame for my spiritual poverty, yet filled me with joy that God had called these men for such a transition and progressive time as this.

The depth and power of spiritual life was everywhere apparent. I had heard of the materialism that is eating the life out of the churches and that has come over our great nation. To be sure, it is not difficult to see painful signs of the false estimate of gold—the truly yellow peril to our family and national life. But nothing of this kind could blind me to the mighty forces that are fighting the glorious fight of faith.

One reads much of the rottenness of politics and of the bribery that pervades business life. Talks with legislators and master workmen are spiced with one peculiar gesture that I never have noticed in former visits to my native land—a backward curve of the hand into which a bribe could be secretly put. Since when, I wonder, did this evil gesture become common in conversation? But it is evident that spiritual forces exist, and that they exist for victory over evil.

I go back glad I am a missionary, even tho I must pass through the anti-missionary belt that pervades steamers and the open ports of the East. But I know whom I have believed, and I know no reason for being ashamed of the Gospel that has been an abiding blessing upon my whole life, and that is of infinite, redemptive, and uplifting power. There is no need of pessimism.

REV. BOON-ITT, OF SIAM*

Boon-Itt, whom Dr. A. J. Brown pronounces one of the most remarkable men he ever knew, was born in Bangkok, Siam, February 15, 1865. His father, a Christian Chinese, was the head man of his village. His mother, Maa Tuan, was the daughter of the first Siamese to receive Christian baptism, and she was the first among Siam's women to work for the education of the women and girls of her native land. Educated at the Presbyterian mission school in Bangkok, now known as the Harriet House Memorial School, after graduation she became matron of the school. In 1880 Maa Tuan taught in the palace, one of her pupils being a wife of the king. For many years she was an efficient and much valued teacher in the mission schools, and a faithful witness for Christ.

This Christian mother committed her boy to the pioneer missionaries, Dr. and Mrs. S. R. House, on their return to this country in 1876, and thus Boon-Itt's early years were spent in their home in Waterford, New York. He soon won the affectionate interest of the people there—an interest maintained for over twenty-five years, and culminating in the adoption of Boon-Itt as their own missionary by the Presbyterian Church of Waterford in April, 1903. Very early in his career here, Boon-Itt became imbued with the American spirit, and "wanted to do what American boys did." In vacations he secured employment and evinced the spirit of sturdy independence which characterized him to the end.

Four years (1881–1885) were spent at Williston Seminary, Easthamp-

* Condensed from a pamphlet of the Presbyterian Board of Foreign Missions.

ton, Mass., preparing for college. In the gymnasium and on the athletic field, at baseball or football, his lithe and muscular body found few equals. His swimming feats and records were never equaled. In the classroom his work was always well done. In the literary society he was one of the merriest and one of the most faithful. Everywhere his good humor and hearty laugh were contagious, and his unselfishness was a byword. The charm and winsomeness of his life on campus and in hall was carried with earnestness and tact into the best and deepest of Williston's religious life.

Going to Williams College, he was an apt and conscientious student of the languages, the sciences, and philosophy—biology and moral philosophy being his favorite studies. His biological notebooks, with their accurate and beautifully colored drawings, were especially fine. He was active in the Y. M. C. A., and influential in the Christian life of the college. Socially he was ever a modest, considerate gentleman, the soul of honor, above pettiness and meanness, versatile in his accomplishments, loyal and stimulating in his friendship.

A summer vacation was spent at Northfield, attending the Student Conference and learning anew from Mr. Moody the way to win men to Christ. Then he entered the Auburn Theological Seminary, from which he graduated in 1892, and remained for a post-graduate year. During these Auburn years he acquired American citizenship; he spent one vacation preaching in Michigan, and one at Bergen, N. Y.; and he added a large number of friends, who loved him and whose friendship he prized.

He became connected with the Presbytery at Rochester, and by this Presbytery was ordained May 11, 1892. Upon his appointment to missionary service by the Board of Foreign Missions, the Young People's Societies of the Presbytery pledged themselves to his support; this they carried out for several years.

In the early summer of 1893, with a loving good-by to this land which, in the number of years of residence, in the forces which had molded him, in the friendships which were most precious to him, was his real home, he returned to Siam, the land of his readoption, for which he was to give his life.

His first task was to regain and perfect himself in the use of his mother tongue; his English speech was faultless. Meanwhile he did literary work for the mission press. He accompanied Dr. Dunlop on evangelistic tours to the peninsula by the station boat *Kalamazoo*, and overland, making good use of a stereopticon to enlist the interest of the villagers in the story of Jesus; he wrote to classmates how great was his joy to tell it to multitudes who had never heard it before.

On September 23, 1897, he married Maa Kim Hock, who had received her education in the Harriet House School. Soon after their engagement Boon-Itt was again offered a very large salary in gold by a commercial house if he would enter its service. On consulting his fiancée, she at once said: "I think we would be far happier doing the Lord's work on a little money than to leave it for this large sum." Mrs. Boon-Itt proved herself a true helpmeet to her husband, aiding him in all his efforts for the uplifting of their people. Three children were born to them—a boy and two girls.

Most of their married life was spent in Pitsanuloke, a month s journey up the river from Bangkok. Here he developed a boys' boarding-school which "has never had a dollar of foreign money. The land,

an old palace ground, was given by the Siamese chief commissioner in 1889; the teak building cost over four thousand ticals, every tical of which was secured by Boon-Itt in Pitsanuloke. In the competitive government examinations the boys of this school gained the highest percentages over the boys of the government public school and the Royal Survey School."

In 1902, Rev. Dr. Arthur J. Brown, Secretary of the Presbyterian Board of Foreign Missions, reported that there was "neither missionary nor church in Bangkok proper for the bulk of the population, for the intelligent, well-to-do classes who are becoming eagerly interested in foreign ideas, and for the thousands of bright young men who flock into the metropolis. In the main part of the city are scores of young men and women who were educated at our boarding-schools. Many of them are Christians. Properly led, they might be a power for Christ. For this great work a man and a church are needed at once. *No other need in Siam is more urgent.* The man should be able to speak the high Siamese like a native. He should be conversant with the intricacies of Siamese customs and etiquette, and so understand the native mind that he can enter into sympathy with it and be able to mold it for God. There is one man in Siam who meets all these conditions. That man is Rev. Boon Boon-Itt, already a member of the mission, and *one of the most remarkable men I have met in Asia.* At the head of his 'clan,' whose family home is in Bangkok, he is widely and favorably known in the capital. Young men like him and resort to him for advice whenever he visits the city. The government has repeatedly offered him lucrative posts, and I was told by United States Minister King that a trading corporation in Laos is eager to employ him at a salary of $4,000, gold. As a minister of Christ he receives $650 and a tumble-down native house, and he would rather be a missionary on those terms than an official or a trader on a high salary."

Accordingly, Boon-Itt was transferred to Bangkok.

At this juncture Phra Montri, an influential Siamese nobleman, educated at Columbia College, offered to give the money needed beyond what the other Christians could raise for a new church. Phra Montri, being a great admirer of Boon-Itt, wished him to carry out this enterprise, which he did. A cottage prayer-meeting was organized and was largely attended; Christian worship was instituted in many homes; a movement was started to found a Christian community in the neighborhood of the new church and school buildings.

Boon-Itt felt most strongly the need of facilities for reaching and helping young men, not only on Sunday, but all through the week—a reading-room, gymnasium, etc. Tho heartily approving this, the board had not the available funds to supply it. Two of his student friends interested a few parishioners, and, accordingly, Brown Memorial Presbyterian Church of Baltimore and the First Presbyterian Church of Ithaca became responsible to the extent of $500 a year for this new work and extra equipment.

But just as all these cherished hopes and larger plans were about to be realized, and he "was standing on the threshold of a career which would apparently make him one of the most influential Christian leaders in Asia," Boon-Itt was suddenly stricken with cholera, and after ten days' suffering, and in spite of all that the best human skill could do for him, died on May 8, 1903.

Boon-Itt's death is a deep personal sorrow to his many friends; to Siam it seems an irreparable loss. This the missionaries on the field feel most keenly. Their first thought was of what might be done to perpetuate his influence. They propose "the erection of a suitable building for the work which was on his heart when he died, as a memorial to him, for the highest good of his people. The plan is simply this: to secure a lot central in Bangkok, and on it erect a building for Christian work among young people, within which there would be library, reading-room, chapel, etc., somewhat after the style of Y. M. C. A. rooms at home. *This was also Boon-Itt's plan.*" They estimate $10,000 in gold would be needed to accomplish this.

On November 5, 1903, the board in New York approved of this general plan, with the change that the memorial be an additional building to the plant of the Christian Boys' High-School in Bangkok. There "the board has the land, so that no expense need be incurred for that." Moreover, "the cost of maintenance, after erection, will come out of the general funds of the board." *

PROTESTANT MISSIONS IN MANCHURIA

Mission Stations	Name of Societies	Date Opened	Male Missionaries	Total Missionaries	Native Helpers	Outstations	Churches and Chapels	Elementary and High Schools	Hospitals and Dispensaries	Native Communicants
Alchuka-fu	U. F. C. S.	1892	3	4	1	. . .	. . .	. . .	1	131
Fa-ku-men	P. C. I.	1899	1	1	18	6	7	5	. . .	225
Fen-hwang-cheng	D. M.	1899	2	3	. . .	. . .	. . .	. . .	1	3
Hai-cheng-hsien	U. F. C. S.	1876	1	2	25	10	. . .	5	. . .	865
Hai-lung-cheng	U. F. C. S.	1897	1	2	. . .	5	. . .	4	. . .	735
Hsing-min-ting	P. C. I.	1899	1	1	21	15	16	2	. . .	300
Hsin-pin-pu	U. F. C. S.	1894	1	2	9	. . .	8	. . .	. . .	356
Hsiu-yen	D. M.	1898	1	2	. . .	1	1	. . .	1	13
Kai-yuen	U F. C. S.	1896	1	3	22	12	. . .	. . .	1	838
Kin-chau-fu	P. C. I.	1891	2	6	27	10	11	8	2	171
Kirin	B. & F. B. S.	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .	. . .
Kirin	P. C. I.	1894	2	3	22	10	11	9	1	115
Ku-yi-shu	P. C. I.	1899	1	1	22	6	6	4	. . .	170
Kwan-cheng-tsz	P. C. I.	1891	4	7	26	10	11	2	1	119
Kwang-ning-hsien	P. C. I.	1895	2	3	27	24	16	5	1	300
Liao-yang	U. F. C. S.	1882	4	10	17	16	. . .	5	1	650
Mukden	B. & F. B. S.	. . .	1	1	. . .	. . .	. . .	. . .	. . .	. . .
Mukden	P. C. I.	1889	1	4	10	4	6	4	. . .	79
Mukden	U. F. C. S.	1875	5	12	22	21	1	17	1	2,281
Niu-chuang	P. C. I.	1869	1	2	22	8	10	1	. . .	110
Port Arthur	D. M.	1896	1	3	2	1	2	. . .	1	33
Sa-hoa-tsze	D. M.	1902	1	1	. . .	. . .	. . .	. . .	. . .	. . .
Ta-ku-shan	D. M.	1896	2	3	. . .	1	. . .	. . .	1	8
Tie-ling	U. F. C. S.	1896	1	2	1	. . .	3	. . .	. . .	138
			40	78	294	171	99	71	13	7,640

The societies at work are: The British and Foreign Bible Society, Danish Mission, United Free Church of Scotland, and the Presbyterian Church of Ireland. (Statistics furnished by the Bureau of Missions; P. C. I. statistics from Beach's Atlas, 1900.)

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* Friends are hereby given the privilege of having a part in the proposed memorial, and are asked to contribute as generously as possible for the perpetuating of Boon-Itt's noble life-work. Checks should be made payable to Howard Kennedy, Jr., Treasurer. It is earnestly hoped that this fund may be completed before May 8, 1904, the first anniversary of Boon-Itt's death.

EDITORIALS

The Bible Society Centenary

The centenary of the British and Foreign Bible Society has in a sense occupied the whole year ending with March, 1904, and culminating in a grand series of memorable celebrations. There was first a reception of delegates, with the Marquis of Northampton, the president of the society, presiding. On Saturday, March 6, at 3:30, in Royal Albert Hall, a children's demonstration, with a choir of 1,500, presided over by the Lord Mayor and Mayoress, and addresses by J. L. Paton, Esq., and Bishop Taylor-Smith. On Sunday a special service was held in St. Paul's, the royal family attending, and the primate preaching. On Monday evening, at Albert Hall, the centenary meeting proper, with addresses by the president, the Marquis of Northampton, by the Archbishop of Canterbury, Sir George Smith of Travo, Sir Lewis Dibdin, Dean of the Arches, and Dr. John Watson. On Tuesday, at Queen's Hall, the Bible Society meeting of the Foreign Missionary Societies. It was one of the most memorable celebrations of modern history.

It may be well here to put together, in round figures, the statistics of the B. and F. Bible Society's last report:

Languages represented.....	370
New languages printed in 1903.....	8
For translating, printing, binding,	£122,000
Grants of Bibles, etc.....	£132,000
Deficit on last year's work.....	£21,000
Bibles issued last year.....	998,000
New Testaments issued last year..	1,492,000
Portions issued last year.....	3,455,000
Total.....	5,945,000
Excess over previous year.....	876,000
Total issues since 1804.	186,000,000
Total cost.....	£14,000,000
Colporteurs employed last year...	850
Total sales last year.....	1,830,000
Native Biblewomen employed.....	658
Weekly visits by Biblewomen to..	38,680

Japan and Russia

For at least a decade of years there has been a growing alienation between these two empires. Russia has been steadily advancing south as well as east, the great Siberian railroad being apparently intended as a line for troops and supplies when the crisis should come. Japan has felt more and more that every movement of Russia meant the endangering of her sovereignty and freedom. Whatever advantage Japan gained in the war with China, Russia tried to wrest from her, and as Manchuria had been lost to her, Korea was likewise largely dominated by Russian advisers. When the Boxer uprising supplied an opportunity, Russia spread her troops over Manchuria, ostensibly to protect her interests, but, after the war was over, clearly planned to secure for the Czar what had been wrested from the Mikado.

To many this war has for years seemed inevitable, and now that it has come, we can only pray God to guide the final issue, and especially to protect the missionaries and native Christians who may be in peril from the excitement incident to war. It must be acknowledged that Japan has shown herself both humane and magnanimous in more than one instance, and has even put to shame so-called Christian nations by the moderation and humanity of her course.

The Christian War in the East

We are interested in the war between Russia and Japan chiefly because we are interested in another and a more important warfare—that for the conquest of the world for our Lord and Savior Jesus Christ. It matters not who wins the petty battles of the nations if

only the sovereignty of God is recognized. Our antagonists are not the established governments, nor flesh and blood as such, but we contend against ignorance and oppression and sin wherever found. Our weapons are not torpedo-boats and rapid-firing guns, but the "Sword of the Spirit," which is the Word of God. Our soldiers are not trained in military schools, but in the Divine school of prayer and faith, with light and love. With brain and body empowered and brought under the control of the Holy Spirit Christ's soldiers are invincible and invulnerable.

The outcome of the Russian-Japanese conflict is yet unknown, but we know that our war must go on until the kingdoms of the world become the Kingdom of our Lord. Let us then take courage and gird ourselves again to the battle; let us watch and be sober and fight a good fight, not only in lands beyond the sea, but against the foes that are nearest. *

China's "Ablest Viceroy" on Missions

Chang Chihtung has been recognized as a great official. For the moment being out of office, Ts'en Ch'un-hsuan is accredited by Chinese as the foremost statesman of the empire. He came prominently into notice of Western people after the Boxer rebellion, as the successor of the governor before whose official residence 54 missionaries were murdered, some of them by the governor himself. Rev. W. Arthur Cornaby, writing to the *Methodist Recorder*, London, tells us that Ts'en Ch'un-hsuan threw himself heartily into the project of establishing a Martyr Memorial University.

In 1902 he was appointed to quell the Boxerism of the great western province Sz-chuan. In eight months he restored order and established radical reform measures, abolishing the most active elements of corruption in the courts. When the rebellion, which threatened to become a second to that of Taiping, broke out in the southern province Kuangsi, he was appointed governor of that province.

Before leaving Sz-chuen province he was presented with a superb copy of the New Testament, similar to that presented by the Christians to the empress dowager. His reply was printed in the native papers. It was as follows:

I have received and read a translation of the joint letter from the missionaries, male and female, of the English and American missions. I am both ashamed and thankful. The contents of the letter were sincere and straightforward. I fear my virtue is only ordinary, and that I am not worthy of your praise. . . .

Nevertheless, I steal some pleasure from the thought that the populace and the Churches are now on very friendly terms. The officials of China are gradually acquiring a knowledge of the great principles of the religions of Europe and America. And the Churches are also laboring night and day to readjust their methods, and to make known their aims in their propagation of religion; consequently, Chinese and foreigners are coming more and more into cordial relations. This fills me with joy and hopefulness.

But, after all, the province of Sz-chuan is an out-of-the-way place, and ignorant people are still numerous. My hope is that the teachers of both countries will spread the Gospel more widely than ever, that hatred may be banished and disputes dispelled, and that the influences of the Gospel may create boundless happiness for my people of China. And I shall not be the only one to thank you for coming to the front in this good work. . . .

May the Gospel prosper!

I herewith present my card,

TS'EN CH'UN HSUAN.

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BOOKS FOR THE MISSIONARY LIBRARY

THE SOULS OF BLACK FOLK. By W. E. Burghardt Du Bois. 12mo. $1.20 *net*. A. C. McClurg & Co., Chicago. 1903.

From title to *finis* this is a book of compelling interest for all who heed the thought currents of our time or appreciate literary form.

It is a series of essays, sketches, tales, and songs, all exquisite in beauty and appealing in pathos, while sustained by a foundation of convincing scientific statement. The reader feels the grip of a great and passionate soul, but realizes that behind the passion is an intellectual and moral power of a high order. It is not exactly a popular book—its appeal is to scholarly and thinking people, and to such it brings large satisfaction by its fairness, its grasp of the entire subject, and its unfailing and peculiar charm of style. It is full of beauties at the side, like the description of a birth and the Milton-like setting forth of the aim of education, but it never wanders far from its main theme and thesis—"The negro is a soul."

Thoughtful people are beginning to realize that another "irrepressible conflict" is possible between those who, like the author of "The Leopard's Spots" and "The Negro a Beast," hold that the African race is hopeless, and hence possessed of no claim for recognition, encouragement, or uplift—only alms and stern repression—and those who discuss the elevation of the darker race as a hopeful enterprise of patriotism and religion. The "race problem," or the "Southern problem," is not the negro problem merely, but the question of the attitude, and hence the moral drift, of the superior race. Will the people of the dominant race become leaders and benefactors or oppressors of their humbler neighbors?

The debate is already on, and it becomes all who wish to place themselves on the side of right to give a fresh study to the whole question. A systematic effort for defaming the American Indian, and thus disparaging Indian education, and opening Indian lands to spoliation, was recently brought to light, and there is reason to believe that there is a similar propaganda against the freedman. At the same time there are facts regarding negro life and character, as shaped by slavery upon the basis of original heathenism, which all must face and reckon with. We wish to refer those who seek information which may guide them toward solid facts and principles to two other books on this general subject: George W. Cable's "Negro Question" and Kelley Miller's "Education of the Negro," published by the Bureau of Education at Washington. The whole subject of "lower races" and the improvability of man is fundamental to the work of missions, and thus becomes not only a national, but a world question.

This book of Dr. Du Bois' is precious as coming from one who is "within the veil," and because it reveals to us both the facts regarding the African race in America and their spiritual significance. He makes us feel the blind aspiration of the slave, the groping of the freedman, the disappointments and fresh aspirations of 40 years' of freedom, and, more than all, the heart and feelings of the actors in this great drama—the "old master," so much nobler than some other Southern types, the "carpet-bagger," the "since-the-war" broods, and the "Yankee schoolma'ms," heralds of that "crusade of the sixties, that finest thing in American history, and one of the few things untainted by sordid greed and cheap vainglory."

We attempt no epitome of a work

which must be read by every one who would know the thought of the time. It is not a book to be reported in a paraphrase or summary any more than one of Tennyson's poems.

The portion which will incite most comment, and which may need a word of explanation, is the chapter in which, with the greatest courtesy and deference, the author criticises Mr. Booker T. Washington, "the man who bears the chief burden of the leadership of the race." To us it seems that Dr. Du Bois has a less buoyant and practical spirit than the author of "Up From Slavery," and that really Mr. Washington is starting multitudes upon the road which leads to the recognition of the negro as a human soul. He takes a bluff Southerner or a Northern man of business, who recognizes mainly the physical and material needs of the situation, and says: "Well, if you believe in industrial education for the negro, come on and let us provide it." This is a plain, practical step. And it is enough that Mr. Washington should enlist in this enterprise a multitude who might be unwilling to enter upon any longer or larger program. That there must be a longer and larger program is, however, self-evident. It is well that Dr. Du Bois has presented so forcibly those aspects of race uplift which have not been put in the forefront of late. W. G. F.

FIFTEEN YEARS AMONG THE TOP-KNOTS. By L. H. Underwood, M.D. Illustrated. 12mo, 271 pp. $1.50. The American Tract Society, New York. 1904.

This volume has already been referred to on another page. It is in marked contrast to Mr. Angus Hamilton's volume, the result of 15 weeks (or was it 15 days?) among these same "Top-knots." Mrs. Underwood went to Korea as a medical missionary in 1888, and has passed through some very interesting and exciting events. She tells the story of her life at Seoul in a straightforward way, describing things as they were and are with a woman's sympathy and a woman's insight. She passes over lightly many of the discomforts and trials to which she and other missionaries have been subjected in this land of filth and stagnation, but the pictures she draws are vivid enough to enable one to fill in the unpleasant details. Mrs. Underwood was on friendly terms with the murdered Queen of Korea and with other members of the royal family, but she only hints at important parts that she and her husband have played in many stirring events in the capital. She tells however, most graphically, of the "baby riots," encounters with ruffians, attacks by robbers, the China-Japan war, the Tong-hak rebellion, the murder of the queen, etc. The whole volume gives an unusually clear and fascinating account of missionary life and work in Korea. It is also a conclusive answer to such puerile and shallow-minded criticisms of missionary work as those referred to in Mr. Hamilton's book. Unlike Mr. Gale, Mrs. Underwood has not written under the guise of fiction, but, like him, she has produced a missionary book which can not fail to capture and hold the readers' attention, and which gives a clear and correct idea of how an able and noble woman finds it worth while to give her life for the Koreans. *

THE VANGUARD. By James S. Gale. Illustrated. 12mo, 320 pp. $1.50, Fleming H. Revell & Co. 1904.

This "Tale of Korea" is not a novel as novels go, but is so much the better on that account. It is a vivid, stirring picture of present-day missionary life and work in the land of top-knots. The author has lived in Korea for over fifteen years,

and under the guise of fiction describes experiences and characters that he has met there. All who have read his "Korean Sketches" will make haste to read this latest product of his pen. Dr. Gale has that happy faculty of seeing both the sublime and the ridiculous in life, and of describing them in a fascinating way that detracts from neither profit or enjoyment. His hero is a real man and a noble one, and each character stands out in an individuality which shows a master hand. The plot itself is of secondary importance and interest, but there is enough of action and human interest to hold the reader's attention riveted to the page from first to last. Variety and spice, point and purpose, love and adventure, humor and sadness, all are found in these pages. Besides shipwrecks and rebellions, wild beasts and wild men, the every-day life of the missionary is described, the printing-house, the hospital, teaching, street preaching, itinerating and personal work—all with a mingling of pleasantry and seriousness that makes it delightful. We know of no better book to give a correct idea of the hardships and rewards of missionary service in Korea. The author is able to speak more plainly of opponents and friends than would be wise if the story of his experiences and observations were not in the form of fiction. *

THE PHILIPPINES AND THE FAR EAST. By Homer C. Stuntz. 8vo, 514 pp. Illustrated. $1.75 *net*. Jennings & Pye, Cincinnati, Ohio. 1904

Dr. Stuntz is a Methodist missionary in Manila, who was for eight years in India. He has here sought to "set down in order the things which American voters and American Christians ought to know for their guidance in helping shape the policies of our nation, and furnishing the support for our missionary societies in the work God has appointed each to do among these people."

It is seldom that two such excellent books on one small country appear in so short a time as this by Dr. Stuntz and that by Dr. A. J. Brown, but there is room for both. This is, perhaps, even more of a distinctly missionary book than the other, but it deals in a broad-minded way with the problems which confronted the military, political, commercial, educational, and religious leaders from America who are seeking to regenerate and develop the Philippine islands and their people.

Dr. Stuntz deals kindly but candidly with such questions as "Why the Friars are Hated," and "The Government and Religious Conditions." He describes the work of the Bible societies, Methodists, Presbyterians, Baptists, Episcopalians, and others, and shows the difficulties which confront the Protestant missionaries in their work. Dr. Stuntz' book impresses us as an accurate, fair-minded, Christian account of the conditions in the Philippines, and the need of an enlightened government and of Protestant missions for the temporal and eternal welfare of the Filipinos.

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EVOLUTION IN MY MISSION VIEWS. By T. P. Crawford. 12mo, 160 pp. 75c. J. A. Scarboro, Fulton, Ky. 1903.

This volume is a series of letters by the Rev. T. P. Crawford, D.D., setting forth his convictions regarding missionary methods. Dr. Crawford went out to China in 1852 as a missionary of the Southern Baptist Convention. In China, Dr. Crawford became convinced (1) that absolutely no money should be used in mission work except for the support of missionaries. There should be no native workers, schools, or medical work supported by mission funds in whole or in

part. Missionaries should preach the Gospel, and let the native work be self-supporting from the outset. And (2) that there should be no mission boards, but that the work should be carried on by individual home churches sending out their own missionaries, "without the intervention of outside committees, associations, or boards." Dr. Crawford had the courage of his convictions, and about forty years after his arrival in China he separated from the Southern Baptist Board, and started out in an independent mission. Before much was attempted, the Boxer troubles broke up the work, and Dr. Crawford returned to America, where he died in 1902. There is a large measure of truth in Dr. Crawford's views, but he was an extremist. He twisted good principles into bad ones, and while the ends which he sought were desirable ends—namely, a strong, self-supporting native Church, and an active, self-sacrificing Church at home—his methods were futile to accomplish his ends. It was a case of individualism carried to excess. The same principles and devotion, tempered with moderation and good judgment, would have produced real and lasting results. S.

THE CASE AGAINST THE KONGO FREE STATE. Compiled from Official Documents and Other Sources. 1*d*. Office of the International Union, Mowbray House, London. 1903

CONGO SLAVERY. By H. Grattan Guinness, M.D. 2*d net*. Regions Beyond Missionary Union, Harley House, Bow, London. 1903.

THE NEW AFRICAN SLAVERY; OR, KING LEOPOLD'S RULE IN AFRICA. By E. D. Morel. 1d. Mowbray House, London. 1904.

These pamplets form a powerful indictment of Belgian administration in the Kongo State, and should be read by any who are not already convinced that the atrocities and abuses demand international intervention. *

WHAT JESUS IS DOING. By S. F. Shorey. Alfred Holmes, London. 1903.

Mr. Shorey's narrative is a very striking story of the conversion of a man who was beyond fifty, and had been for thirty years a slave of drink. We know Mr. Shorey personally, and have great confidence in his piety and spirituality.

His narrative illustrates the saying of the late Sir Benjamin Ward Richardson that "alcohol is the devil in solution."

Mr. Shorey found Christ in connection with Mr. Moody's meetings in New York, in 1876, at what was known as Barnum's Hippodrome. His appetite for drink was at once taken away, and he has since lived a truly Christian life absorbed in the rescue of other men tempted in like ways.

The book has nearly two hundred pages, but only the first chapter is taken up with Mr. Shorey's own experiences. Subsequent chapters treat of Jerry McAuley's life, William Lloyd, William Noble, the work of Charrington, the work of the Salvation Army and the Church Army, and other forms of Christian and rescue and temperance work in America and in England. To those who are seeking to save the lost, these narratives will be found instructive and stimulating and helpful, and we have no hesitation in recommending this book to all such warmly. We hope it may have a wide reading.

NEW BOOKS

KOREA. By Angus Hamilton. Map. Illustrated. 8vo, 316 pp. $2.00. Charles Scribner's Sons. 1904.

THE VANGUARD. A Tale of Korea. By James S. Gale. Illustrated. 12mo. $1.50. Fleming H. Revell Co. 1904.

FIFTEEN YEARS AMONG THE TOP-KNOTS; OR, LIFE IN KOREA. By L. H. Underwood, M.D Illustrated. 8vo, 296 pp. $1.50. American Tract Society. 1904.

JAPAN TO-DAY. By Alfred Stead. Illustrated. 12mo, 248 pp. E. P. Dutton & Co. 1904.

DIRECTORY OF PROTESTANT MISSIONARIES IN CHINA, KOREA, AND JAPAN. 60 cents. Presbyterian Mission Press, Shanghai. 1904.

SIEGE DAYS. By Ada Haven Mateer. 12mo. $1.25. Fleming H. Revell Co. 1904.

A CHINESE STORY-TELLER. By W. Remfrey Hunt. Illustrated. 75 cents. Christian Publishing Co., St. Louis, Mo. 1904.

THE PHILIPPINES AND THE FAR EAST. By Homer C. Stuntz. 8vo. $1.75, *net*. Jennings & Pye. 1904.

INDIA AND CHRISTIAN OPPORTUNITY. By Harlan P. Beach. 12mo. 50 and 35 cents. Student Volunteer Movement. 1904.

SAMUEL CHAPMAN ARMSTRONG. By Edith A. Talbot. 8vo. $1.50. Doubleday, Page & Co. 1904.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Cooperation in Mission Study

The success of the plan of United Study of Missions proves that it has met a real need. The fact that since the publication of the first book of the series in September, 1901, the publishers have actually sold nearly 120,000 copies of these three studies, and that 44 boards are using the material, while each year the sales are increasing, gives us some reason for referring to the "success" of the enterprise. We have even greater reason, however, to rejoice in the use made of some of these books. In missionary societies in city and in country, east and west, and in Canada, which was quite ready for annexation, women and girls are studying missions with a thoroughness and earnestness which exceed our hopes. Some women's clubs have ventured upon these courses. Certain professors in a great university were willing to follow these outlines in a series of lectures before the women's missionary societies in an eastern town. Many public libraries have added the preferred lists of books to their shelves. Study classes in such colleges as Harvard, Vassar, and Mount Holyoke have used these text-books with great acceptance.—*From the Annual Report.*

What the Tract Society Has Done

According to a report recently given by the American Tract Society, 89 new publications were added to the list during last year. These were in English, Polish, Bohemian, German, Hungarian, Spanish, Swedish, and Italian, and the total number of distinct periodicals added was 180, making the grand total of publications issued since the organization of the society, including volumes, tracts, and periodicals, 749,315,572. The number of periodicals printed and distributed within the last twelve months reaches 2,738,900, and the total number of languages and dialects in which the society has published is 158. The number of family visits made by the colporteurs was 187,673. Prayer was offered in the majority of these visits; 61,581 volumes were left in the homes. The total number of family visits made since the organization of colportage is 15,386,699, and the total number of volumes left in the families is 16,495,936. The society has expended a total of $750,000 in creating and circulating Christian vernacular literature at the foreign mission stations.

American-Norwegian Work for the Jews

Zion's Society for Israel of the Norwegian Lutherans in America, Minneapolis, was organized in 1878, and hence this society can look back upon almost twenty-six years of missionary activity among the Jews in America and Russia. Its secretary, Prof. J. H. Blegen, of Angsburg Seminary, Minneapolis, has just published a history of its work ("Zionsforeningens Historie," 400 pages), from which the following facts and figures are taken. The society employs 2 missionaries among the Jews in Russia — namely, Pastor Meyersohn in Minsk and Pastor Gurland in Odessa — and 1 (Pastor E. N. Heimann) in Chicago. Rev. Paul Werber worked in Baltimore from 1882 till his death in 1896, while Rev. A. H. Gjevre was employed in Greater New York from 1900 to 1903. The number baptized by the missionaries of this society in Europe and America

during twenty-five years is 409. The total income was $80,640, while 167,656 copies of the New Testament, whole or in part, and 168,040 tracts were distributed. M.

Prince Yee Persecuted in America

It is strange that the persecutions to which Prince Yee, the second son of the Emperor of Korea, has been subjected to while a student at Wesleyan University, Delaware, O., and which have driven him to Washington, have elicited so little comment.

The prince and his secretary were set upon and beaten by a young farmer who exulted in the name of Strong. Somewhat later burglars broke into the apartments of the prince and stole his valuables before his eyes, while a masked man covered him with a revolver. These are samples of the unpleasantnesses to which he was subjected. Can we blame him and his countrymen for not hastening to accept the sort of Christianity which he saw so dramatically illustrated in Delaware?

Had the tough farmer and the greedy burglar and the other despicable tormenters of this imperial visitor and possible future emperor been "soundly converted" the prince might have seen a great Light at Wesleyan University, and might have become a great light to his native Korea, and thousands might have followed Prince Yee into the Kingdom of Christ.

There is a manifest relation between the redemption of our home communities and the saving of the heathen. *

California Chinese as Home Missionaries

The California Chinese Mission of the American Missionary Association commenced work among the Chinese of that State in 1871, and has 3 departments—namely, the school, the preaching, and the work for mothers and children. During these twenty-nine years 40 mission schools have been sustained for different periods of time, and 20 of these are now in operation. More than 19,000 Chinese have been reached. More than 1,700 have become Christians in California since the work began. These results have been reached, not by public addresses and evangelistic meetings, but by steady and faithful individual work. Individually the converts go home to China and preach to their relatives and friends, doing what they can to bring them to Christ. They also organize free schools and help to support the Gospel work in many ways, at all times working hand-in-hand with the missionaries of the American Board. Aside from this, there is organized work which reaches across the ocean to China, under of the name of the China Congregational Missionary Society, the Booklending and Evangelizing Society, the Mothers and Girls' Missionary Society, the Relief Society, and the World-Wide Missionary Society.

Gospel Progress in Alaska

Rev. Sheldon Jackson writes in the *Christian Endeavor World:*

I established the first mission school in Alaska on August 10, 1877, for the Presbyterian Church, and a little later other schools were established by the Roman Catholics and the leading Protestant denominations. These schools proved to be the foundation of churches, and last year, 26 years from the start, these Protestant churches report 1,866 native communicants, and from 6,000 to 7,000 adherents, showing the power of Christian education among the aboriginal population. This great advance from heathenism to Christianity, from barbarism to the commencement of civilization, is difficult to comprehend.

An Alaskan Frances Willard In the eighties Frances Willard, a young Thlinget girl, was taken into the mission school at Wrangell, afterward was transferred to Sitka, and then, through the interest of Eastern women, was placed in a boarding-school at Elizabeth, N. J. She spent her years in that school, the trusted and loved companion of her associates, many of them daughters of wealthy New Yorkers. Christmas and Easter vacations were often spent, on invitation, in the palatial residences of her companions in New York. She was graduated with honor, the equal of those around her. Since returning to her own people she has been a missionary of more than ordinary success, and has latterly reduced the Thlinget tongue to writing and produced a lexicon of the same, which will soon be published by the United States Bureau of Education, and which is, I trust, only the first of a series of books that this talented young woman may provide for her own people.

REV. SHELDON JACKSON.

Presbyterian Mission in Trinidad For a number of years the Canadian Presbyterians have sustained work in Trinidad, largely in behalf of the thousands of Hindu coolies employed in that island. The number of missionaries is 6 men and 3 women, with 3 ordained natives, 45 catechists, and 14 Biblewomen as associates. The schools number 57, with 7,648 pupils enrolled last year, and the communicants 946. The contributions were $6,343 from the native Church.

Young People's Movement in Brazil According to late statistics, the Brazilian Endeavorers have 45 societies and 1,500 members. The minutes of the Annual Epworth League Conference of 1902–3 report the number of senior societies as 13, with 628 members; junior societies, 16, with 668 members—a total of 29 societies and 1,296 members. Including both organizations, there are 74 young people's organizations, with 2,796 members. J. W. P.

EUROPE

The British Society's Indian Bible As Dr. D. C. Gilman informs us in his article on the Centennial of the British and Foreign Bible Society in the March *North American Review:* "The first attempt of the new association to translate any part of the Bible into a foreign tongue was to provide a portion of the Scriptures for the American Indians. The decision was reached to translate the Gospel of St. Mark into Mohawk, and a Mohawk chief with the unmanageable name Tyonenhokarawen, or Tryoninhokaravin, passed several weeks under Lord Teighmouth's roof, at Clapham, engaged in the work. Sometimes, we are told, he appeared, clad in his war dress, at the table of his host, and performed for the entertainment of the visitors the war-dance of his tribe, tomahawk in hand. This same warrior took the part of the English in the war of 1812, and gave up his unpronounceable patronymic for the simple name of Major John Norton, by which he was known in the army."

French Protestant Work for Jews The French Society for the Evangelization of the Jews, Paris, was established in 1888, and supports 2 ordained missionaries—1 in Paris, the other in Oran. The work among the more than 40,000 Hebrews in Paris is very much hindered by lack of means to rent and furnish a suitable reading-room where the Jews could be met and public meetings

could be held. The work in Oran is in a prosperous condition, and the missionary is making frequent trips to the Israelitish communities in the smaller neighboring towns. A reading-room has been kept in Algiers during the past years, and has proved of great help in the distribution of the Old and New Testament and missionary literature, but it seems probable that this must be given up. M.

More Jewish Persecution in Russia

Religious persecution in Russia grows more severe. In its efforts to crush out the ancient Armenian Church, the government has just taken the extraordinary step of claiming the right to appoint the pastors of all Armenian congregations, the teachers in the Armenian theological seminaries and denominational schools, the prelates and bishops, and even the abbots of the monasteries. Hitherto every congregation has chosen its own pastor, and the principals of the seminaries were appointed by the Catholicos, the elected head of the Armenian Church. The government, which stops at nothing to suppress non-conformists, has determined to make all the Armenian clergy mere government officials, appointed and paid by the state. As in the case of the Georgian Church, the next step will doubtless be to pay only those of the clergy who will encourage their parishioners to leave their own denomination and join the Russian State Church.

The present arbitrary act is only the latest of a series of attacks on the religious freedom of the Armenians. A few years ago the government took possession of their denominationl schools, and claimed the right to dictate the curriculum; last year it confiscated the revenues of the Church, proposing itself to administer the Church funds; and now it claims the right to appoint the pastors.

It is well known with what severity the Russian government persecutes all new sects. But this attack upon the time-honored Armenian Church, the oldest religious denomination in the Czar's empire, has excited unusual indignation. Generations ago the government granted the Armenian Church a constitution guaranteeing it the right to manage its own church affairs; but it has no more kept faith with the Armenian Church than with Finland. Large numbers of the best and most learned of the clergy are daily being banished. Great exasperation prevails among the Armenians, especially in the Caucasus, and the government is hurrying troops thither in fear of an outbreak. *

A Spaniard's Estimate of Missionaries

An influential political paper in the north of Spain recently reported an interview with a monarchical member of the Cortes upon his opinion of the Protestant movement based upon his personal observations. He reported as follows:

The influence of those missions has been declared at times to be political. This is a great mistake. Those who really know them can see clearly enough that their labor is one exclusively of religious propaganda. I have seen them in many places, and I can affirm that they do not ever mix themselves up in political questions, either national or local. They have followers because our clergy are inferior to theirs, and because both the pastors and evangelists and their wives devote themselves actively and intelligently to the teaching of the people, and with kindly hearts and ways are always ready to do what they can for the poor. It is lamentable to see the difference between the schools of the Protestants and the Catholic schools. Go into any of the villages where there

is a Protestant center, and you will notice how inevitably the country people who join the Protestant ranks acquire a certain degree of culture. I have attended their meetings for worship, and have acquainted myself with their schools, and I have noticed their excellent manners and their intelligence. If they are insulted on the streets, they let it pass. If persons implore their help or advice, it is given in a kindly way, without asking whether they are Protestants or Catholics.—*Missionary Herald.*

Conditions in Macedonia Letters just received contain serious premonitions of yet further disaster in this unhappy land. For obvious reasons, names are withheld. The first writer is in Macedonia, and says:

Medical relief is meeting serious difficulty. The Turkish authorities fear apparently that if we are allowed to have hospitals, all the other powers may claim the same right. Strict orders are issued that no more patients be received by us; that the government doctors shall attend to the patients we have in hand until they are killed or cured; and that our doctor must always be accompanied by the government doctor when visiting the villages.

The government doctors are notably incompetent and inert. In Kastoria, the Turkish hospital, when visited by our agents, contained half a dozen forlorn patients. For three days they had eaten nothing but bread, and during this time no doctor or nurse had been near them. One boy had smallpox, and no attempt had been made at disinfection, isolation, or cleanliness. Our neat, homelike hospitals, in contrast, are like heaven to the sick and wounded.

Our lady agents are bringing to light many heartrending cases of outrage perpetrated by Turks. Some of the girls have died, and some have become insane. One of the latter was kept for a long time in a deep hole by her mother in a desperate attempt to hide her from the vile beasts who were attracted by the child's reputed beauty.

The good Albanian governor was enveloped in a political cloud last week; he was summoned to answer grave charges of being too honest! Fortunately, he is now reinstated.

It is said that a treaty has been agreed upon between Turkey and Bulgaria which will settle some of the difficulties in Macedonia, but we look for no satisfactory reforms while the Sultan is on the throne.

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ASIA

Power Resident in the Word At a recent ordination at Amasia, a town some 100 miles northwest of Sivas in Western Turkey, a Testament in Turkish was shown which was brought to that place by an Armenian some sixty years ago. Rev. Mr. White reports that it was probably the first copy of any part of the Scriptures ever seen in that place, in a language which people could understand. The affair made a great commotion. It was regarded as hostile to the religious life of the place, and a plan was formed to kill the man who brought in this Testament and he was obliged to flee for his life. Such was the darkness in that early day. Now there is a church at Amasia with over 40 members, and a congregation several times that size. They have a good church building, and the people provide for nearly all the expenses, and the Bible is circulated freely in all that region.

Plague and Baptisms in the Punjab The American Tract Society has received a report from the Rev. E. M. Wherry, a Presbyterian missionary in Lodiana, India, in which he states that there is a terrible siege of plague in the Punjab just now, and that the weekly death-rate from plague alone in Lodiana district is 1,500. He also states that there is a great movement going on in India among the people, but especially among the low caste population. The

signs of it are seen in the increased number of baptisms. Recently some fifty or sixty persons were baptized in a single village in the Lahore district. In the Lodiana district many persons are seeking baptism, and so it is everywhere. Another sure sign of this movement is said to be seen in the increased opposition of the adverse systems. One sect of Hindus is actually striving to receive low caste people within their pale, in order to prevent the Christians from getting hold of them. *

The American Baptist Telugu Conference This conference met in Hanamakonda, Deccan, during the first week in January, with 69 missionaries present, representing 27 stations, 536 native workers, 245 Sunday-school teachers, over 9,000 scholars, 574 day schools, with nearly 9,000 pupils, and a membership in the churches of over 50,000.

The mission has had a very prosperous year, tho the addition to the churches have not exceeded 2,000 souls. Yet a great deal has been done in Sunday and day schools, in the college and seminary, in medical work, and in promoting self-support.

Things move slowly in India, but that they do move was strikingly shown at these meetings. The Hyderabad government, being Mohammedan, is against Christian missions. The present Talugdar of Hanamakonda was fanatically opposed to Christianity, and prevented the missionaries from procuring land or labor for building their houses. When Mrs. Dr. Breed came to this district at first, he forbade the people to call her, even in their direst need. Finally he fell ill himself, and in his fear and extremity he sent for Dr. Breed. God blessed her efforts, and the lion became a lamb. He made a short address at our conference, and said he was glad to see us, and how much he appreciated the good we were doing the poor people.

The long-standing difficulty between the Baptists and pedobaptists in the Telugu country in regard to the translation of the Scriptures has been, we trust, finally settled. The basis of agreement is as follows:

(*a*) That the commission (Matt. xxviii: 19–20) be rendered as follows: Therefore ye having gone, make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teach them to observe all things whatsoever I commanded you.

(*b*) That the rendering of the preposition ἐν (*en*) in all passages relating to baptism be brought into conformity with the rendering adopted in Dr. Hay's version of John i: 24–31 (*in*, not *with*).

(*c*) That the prepositions εἰς and ἐκ (*eis* and *ek*), in passages relating to baptism, be rendered as in the English revision.

(*d*) That *baptismanu* be in the text with *or munchadamu* (or immerse) in the margin.

JOHN McLAURIN. *

A "Shocking" Innovation Not long since in Delhi a Mohammedan family was publicly baptized. This step was sufficiently radical and startling for the husband, but how much more for the wife. The *Delhi Mission News* thus pictures the scene:

Until recently a wholly *purdah* woman, who had never conversed with any man, I suppose, except her husband, she has now, without surrendering one jot of her modesty, been led to more than tolerate—to evidently welcome—the intrusion of the male sex in my person, and her quiet, tranquil demeanor at her baptism, exposed as she then was to the view of a congregation largely consisting of males, without her *chudder* to protect her, was in itself a grand testimony to the liberating power of the Gospel. One such example is

enough to pulverize the contention of those who would fain maintain that it is impossible for a genuine *purdah* woman to break her *purdah* without loss of self-respect and modesty. And now the ordeal has beengone through, she remains just the same quiet, gentle, lovable character, full of intelligence, as she was before, with just that added something which differentiates the Christian from the Mohammedan.

Miracles of Grace in India At the recent Student Volunteer Convention Miss A. H. Small narrated from her own experience a telling illustration of true success in missionary work. After sixteen years of service in India her health failed, and she was compelled to withdraw. Sitting down with the native church for their last little communion service, her eyes were opened to the true significance of their gathering. In the center sat the pastor of the church, a man of middle caste. On his right were a Jew and a Mohammedan, on his left a Brahman and an out-caste. As she watched the cup pass from the Jew to the Mohammedan, and from the Brahman to the out-caste, she realized that she was looking upon five modern miracles. And there were others no less remarkable. In the front row sat a Brahman lady, and next her an out-caste leper woman whom the lady had been the means of winning. Lower down sat another lady whose life had previously been almost all spent in the seclusion of the *purdah*, now brought into the liberty and gladness of the children of God.

Idols Put to Good Use A missionary in Travancore saw, one morning, a native coming to his house with a heavy burden. On reaching it, he laid on the ground a sack. Unfastening this, he emptied it of its contents—a number of idols.

"What have you brought these here for?" asked the missionary; "I don't want them."

"You have taught us that we do not want them, sir," said the native; "but we think they ght be put to some good use. ould they not be melted down and formed into a bell to call us to church?"

The hint was taken; they were sent to a bell-founder, and made into a bell, which now summons the native converts to praise and prayer.

Flocking to Christ in Burma Miss Elizabeth Lawrence writes from Rangoon: Last Sabbath Mr. Thomas and 2 native preachers were very busy examining and baptizing 60 Karens, coming out of heathenism in Letpadon. Monday morning they baptized over 40 more, and last week, Tuesday, over 40 others were baptized by a native pastor, so that within a week there were 159 baptized from among the heathen. Isn't that good news? We hear, too, that in the region below Letpadon, at Okkan Station, there are 200 families about ready to give up all their heathen ideas and become disciples of Christ. Praise the Lord! Last Sunday we attended one of the Karen home mission meetings, held in Vinton Memorial Church, which probably holds 2,000 people, and I think some stood up at the service.

Progress in Siam and Laos In a tour through the States on the Bay of Bengal side of Siam, Dr. Dunlap sold 8,700 portions of God's Word, Christian books, and tracts. He had the joy of baptizing in their homes two Siamese noblemen, the elder sixty-four years of age. This man was converted through reading God's Word, and led his fellow-nobleman to Christ.

It has been the avowed purpose of the Laos mission for some years that every Christian Laos child shall be able to read by the time it reaches ten years of age. Two self-supporting primary schools have recently been established.

Korat, one day's journey by rail from Bangkok, is a strategic center recently visited by the missionaries. Three hundred ox-carts ladened with many wares come into Korat. The missionaries took a large stock of books, but could easily have disposed of double the quantity. The chief commissioner assured them that he and his people would help in erecting schools and hospitals. There are no missionaries or colporteurs of any church in the Korat district. *

Missions in Annam Since the French occupation of this semi-Chinese country, the Paris *Société des Missions Evangeliques* has had its messengers there. Roman Catholics have been at work for three centuries, and their numerous missionaries are settled in the most fertile regions, but occupy themselves with trading more than with gaining converts. They baptize great numbers of natives, but these so-called Christians do not differ from others. Truly regenerated souls are rare. In writing to the *Journal des Missions*, M. Bonnet, a colporteur, thus describes the condition of the women of Annam:

> The young girls have no names; they are designated by a number and in the order of their birth. When married, they are known by the name of husband or son. They do the hardest of the work in the house and the field, and in the boats they do the rowing while the husband holds the helm.

When M. Bonnet invites the inhabitants of a village to hear the Gospel story, the men come; the women remain at their work. Having never been the objects of any attention, they do not imagine that the invitation is meant for them.

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Chinese Burning their Idols From Wan-hsien in Sz-chuen news comes of 9 families having burned their idols, one of which was represented by a man, formerly an exorcist, who destroyed some 5,000 cash worth of paraphernalia employed in his trade, and gave his two gongs to be melted down and made into a new one to be used in his own village to call the people to worship God. Another, a wealthy scholar who not long ago held office in Ho-nan, burned his "Li-tai-chao-mu," a scroll corresponding to the Heaven and Earth tablet of the common people.

Baptisms by the Thousand The venerable missionary of the London Missionary Society, Dr. Griffith John, sends home a most cheering report of the work of the China Central Mission during 1903. He writes:

> We have had a very good year. I have just been visiting 2 of the outlying districts, and have been greatly encouraged by what I saw and heard of the progress of the work. In one district I baptized 131, in the other there were 54 baptized. Our baptisms this year will not be much under 2,000, the largest number we have ever had in one year. The high school is doing splendidly, and the theological school is turning out some very fine workers. We have, indeed, much to be thankful for.

A Need in North China Chi-nan-fu, the provincial capital of Shantung, was the cradle of Boxerism. After Peking, it is the most important town in north China, and has a population of about 300,000. Commercially it is in touch with all the important cities of the empire, and has a powerful body of "literati," and

3,000 Mandarins. Three Confucian colleges, the great examination hall of the province, and the new government college for Western learning make it a great center for students, to whom in a few years the government of the empire will be committed. The influence emanating from this center is now intensely antichristian, but Shantung missionaries are very desirous of attempting to disarm this hostility by a systematic dissemination of truth in a way suitable to the literary characteristics of the population. They wish to establish a museum and lecture-room, with waiting-rooms, where evangelists could converse with visitors, a library and a reading-room, a central preaching-hall, and a private room where the missionary could meet with any who showed special interest. For twenty years they have been urging the establishment of such an educational and evangelistic plant at this center of Confucianism. Fifteen thousand dollars is asked for by the Baptist Shantung Mission for this purpose.

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Foot-binding is Doomed In China, posters have been circulated in denunciation of foot-binding. The upper part of the poster is covered with a series of illustrations intended to depict the cruelty and resuts of foot-binding, while the lower portion is occupied by a statement of the Anti-Footbinding Society. The work of this society has received a great impetus by the action of the dowager empress in issuing a decree against this ancient practise.

Incidental Good from the Boxer Evil In an article recently appearing in *The Pacific*, entitled "Mission Reconstruction in North China," Rev. A. H. Smith mentions these substantial benefits which already appear. The American Methodists in Peking have been able to purchase extensive properties immediately adjacent to them, so that their compound now embraces about 15 acres, while that in which the Peking University is situated covers 25 acres. The American Board premises are probably twice their former size, while those of the American Presbyterian Mission have been consolidated into a much better arrangement than the two situations formerly in use. A similar improvement is observable in the American Board and the Presbyterian missions at Pao-ting Fu. At Tientsin 4 contiguous compounds seem likely to be exchanged—in part, at least—for others better adapted under the new conditions to reach the Chinese. The Canada Presbyterians have had a unique opportunity to retrieve previous errors of judgment in the location of two of their stations in northern Honan, and now enjoy the exclusive possession of three large and populous prefectural cities directly on the line of the great trunk route from Peking to Hankau. The cooperation in educational lines of the American Presbyterians and English Baptists in Shantung, and of the American Board, American Presbyterians, and the London mission in Chihli, with Peking as a center, are steps in advance such as, but for the great upheavel, would probably have been out of the question.

The Kingdom Growing in China Let Dr. William Ashmore set forth the stupendous changes witnessed in the Celestial Empire since the first missionary attempted to set foot upon its soil:

Instead of one man, Morrison, and his wife, we behold 2,785 missionaries, men and women. Instead of one convert, Liang Afa, we see 112,000. Instead of one

preaching-place in a dirty out-of-the-way alley in Canton, we see 653 preaching centers, and 2,476 subordinate places where the Gospel is sounding out probably 10,000 times a week, to say nothing of all the wayside preaching that is done. We see great cities occupied and great audiences gathered—sometimes as many as 2,000 at a time. We see great school buildings going up, colleges and universities being founded. We see great Bible societies and great power printing-presses at work. We see numerous hospitals, with 200 medical missionaries, who treat nearly 200,000 patients annually."

Medical "Science" in China Chinese medical science is little better than a parody on what it professes. Surgery is practically unknown. Medicines are nauseous, expensive, and for the most part inert. Superstition vitiates every kind of treatment. Nursing is a "lost art" never discovered. Foods for the sick are everything which they should not be, and dieting is both inconceivable and impossible. Antiseptics as unknown as the X rays, and in the absence of sanitation, ventilation, proper clothing, isolation, and general common sense, nothing but a strong constitution and the mercy of God prevent all patients from dying daily of unconscious but age-long violation of all the laws of nature. One's faith in the germ theory of disease is much shaken by the unassailable fact that the Chinese race still survives.

REV. ARTHUR H. SMITH.

How Missions Entered Korea The story will bear repetition. Protestant missionary work in Korea was begun by the Presbyterian Board, which, in 1884, sent Horace N. Allen, M.D., now the distinguished United States Minister to Korea, as a medical missionary. Korea was at that time "a hermit nation" in spirit, its first treaty with a Western nation having been made in 1882. Dr. and Mrs. Allen found at first much opposition. But December 5–8, 1884, an insurrection occurred. All the other foreigners at the capitol hurriedly fled for safety to Chemulpo, the port. But Dr. and Mrs. Allen heroically remained to care for the wounded. Among those who were badly injured was Prince Min Yong Ik, a nephew of the king. Hastening to the palace, Dr. Allen found the native doctors about to pour boiling wax into the wound. He persuaded them to permit him to treat the case, and he did it so skilfully that the life of the prince was saved. The gratitude of the king was unbounded. He immediately gave Dr. Allen a hospital, and from that time more favor was shown to missionary work. In April, 1885, the Rev. Horace G. Underwood joined Dr. Allen, and was the first Protestant clergyman to enter the empire.

The Dilemma of Russo-Japanese Christians In view of the large number of Japanese Christians who are members of the Greek Church (nearly 30,000), it is interesting to note the advice which the Greek (Russian) Bishop has given to his branch of the Japanese Church. He says:

"The relations of Japan and Russia having become somewhat strained, there are not a few who think that war may break out between the two countries; and Christians point out how greatly our work would be hindered by such an event. In the first place, I would say that the less we meddle with politics the better. We have really nothing to do with the questions at issue or with the mode of settlement adopted by the countries concerned. This it is the duty of the pastors present to impress upon their flocks. I pray for peace; but if war should unfortunately occur, then Japanese Christians must show the depth and

reality of their religious feelings by fighting manfully in their country's cause. Christ said that no greater love can be shown than by a man's laying down his life for his friends. A Japanese Christian fighting for his country is manifesting to the full this Christian love. Tho you and many of your fellow-countrymen have received your Christianity from Russia, if war break out, Russia will become your enemy, and to fight against the enemy of your country is your duty. But, you will ask, Is not this a violation of the principle that we are to love our enemies? Not at all. War can be carried on without hatred. If you fight against an enemy, it is not because you hate that enemy, but because you wish to vindicate some principle on which your country is now laying emphasis and is bound to defend.

Salvation Army in Japan The Salvation Army in Japan has 38 corps (stations) and outposts, 90 officers and cadets (all but 13 of whom are Japanese), a home for discharged prisoners with 40 inmates and a rescue home for women. At Yokohama the Army has a home for foreign seamen, where, according to the testimony of foreign residents, the character of the district formerly called Blood Town has been greatly changed. It has also a League of Mercy, composed almost entirely of Japanese women, who for several hours each week visit the poor and sick. Experience seems to show that Salvation Army methods are particularly suited to reach the Japanese: Government and people alike appear to be sympathetic.

AFRICA

Converts from Islam in North Africa Writing from Tunis, Mr. Arthur V. Liley gives a striking instance of a Mohammedan's view of Christian discipleship. "Most of the converts," says Mr. Liley, "continue to give us great joy. One is most zealous in getting the Arabs into the depot in order that he may read and explain the Word of God to them. Another has to be careful not to raise the anger of his bigoted father. The other evening the young fellow heard his father praying: 'O Lord, why has my son become an infidel? If he had become a drunkard it would not have mattered, or even got into bad society. If he had stolen and was imprisoned, I could set that right with money; but why, O Lord, should this disgrace come upon me by my son becoming a Christian?'"

Hottentot Trouble in Demara Land The Germans have been having trouble in their possessions in Southwest Africa. The native troops have revolted, have torn up the railroads, wrecked many factories, and killed some of the settlers. There is considerable agricultural and mining wealth in this territory, which is larger than Germany. A German missionary has written, defending the Hereros against the charges of massacring women, children, and men. Native Christians, the missionary adds, assisted a number of women and children to reach the military stations safely. The missionary further asserts that the Hereros rebelled partly on account of the oppressions of the traders, partly owing to the cruelties inflicted on them, and partly on account of the disregard of the Germans for the sacredness of the marital relations of the natives. The atrocities committed by Prince Prosper von Arenberg helped to incense the natives. The fact was forgotten by the Germans that the mother of Willy Cain (the native brutally killed by Prince von Arenberg) was a sister of leading chiefs, and therefore had African ideas of princely rank. Finally, the missionary asks: "What German

count or prince would leave his sister's wrongs unavenged?"

The Rhenish mission of Barmen conducts work in 25 stations in German Southwest Africa. *

The Gospel Among the Zulus Writing from Aruppukottai station, Mr. Hazen says in the *Herald:*

You must not think of our work here as confined to one church in one place. This station covers a territory of 650 square miles, and is as large as one of the counties of your State. It has 600 villages, with a population of 24,000 souls. Of these 4,272 are Christians. So far from being in one congregation, they are in 81 congregations. The field is divided into 4 parts, with a pastor to superintend each part, and under him are 10 or 11 catechists and a few teachers. Altogether we have 4 pastors, 44 catechists, 50 teachers, male and female, and 13 Biblewomen. Altho we have 4,272 persons who attend church and have renounced idolatry, only 1,127 are church-members. During the past year we have received into the church on profession of faith 104. That means a steady, healthy growth, which is quite gratifying. We are also much cheered to see our people feel a sense of responsibility in saving their own countrymen. They have given, during the year 1903, $761 for benevolent objects, which is 68 cents per church-member. This, considering their great poverty, is doing very well. It is $236 more than they gave last year.

Christian Unity in Madagascar Three missionary societies have wrought lovingly together side by side for years—the London, the British Friends, and the Norwegian Lutheran—with a fourth, the Paris Society, recently added. And the arrangement recently made by the London Society with the Norwegian Missionary Society for the division of work in the "South Betsileo country is another instance of that comity which is so happy a feature of Christian work in the mission field. Each of the two societies agrees to retire from certain districts where there is not scope for both, and in any case in which it may not be clear which society ought to withdraw, the question is to be settled by arbitration. Has England nothing to learn from Madagascar in such matters?"

ISLANDS OF THE SEA

Methodism in the Philippines Concerning the work of Protestantism in the Philippines, Dr. Homer C. Stuntz, superintendent of Methodist Episcopal missions in those islands, writes as follows:

I confidently expect to see a Philippine ministry of at least 50 men at work here within 10 years, and in regular connection with the annual conference. By that time the number of local preachers and exhorters in connection with the district conferences will run into the hundreds. We are very grateful to God that, while Rome is wrangling about what kind of priesthood she shall provide for the Philippines, God is helping us raise up a body of plain men who love their Bibles and are willing to go anywhere to do the King's business. Only 7 of our 68 licensed local preachers and exhorters and our 2 conference members receive any money from America and they are supported by special gifts and are kept in evangelistic work. Not one dollar of the appropriations of the missionary society has ever been spent in the Philippine Islands to pay the salary, traveling expenses, rent, or any other charges in connection with the native work.

Secretary Taft Speaks of Philippine Missions Addressing the Presbyterian Social Union of Philadelphia, on "The Good Which Protestant Missions Can Do and Are Doing in the Philippines," Secretary Taft said that the time is not ripe for proselyting, but that great good can be done by sending to the islands hospitals, schools, and

churches, "and, above all, high-class clergymen," who can set up the standard for the people. The hygiene of the islands is dreadful. Ninety per cent. of the people live in dense ignorance. Self-government must be postponed until this great percentage of the people has been educated. Dr. Charles Cuthbert Hall said at the same meeting that the progress of Christianity in the East is constantly handicapped by the "self-aggression" of the West.

Romanist Persecution at Guam

Rev. Francis Price, under date of December 31st, writes of an outbreak of persecution incident to an unfortunate ruling of the governor, which the Spanish priests interpreted as giving them liberty to use force against the Protestants. They stoned the mission church at Agana, and attacked the worshipers on the streets and on their way home from the service. Protests were made, and the governor admonished the priests, who were obliged to cease their persecutions. Mr. Price says:

> On the whole, the tide is now wholly in our favor, and altho we may be temporarily restrained, we shall not be the loser in the end. The Protestant faith has a foothold such as we little appreciated until we saw it challenged. For the overruling Providence which maketh the wrath of man to praise Him, for the successful closing of the school year, for the increased attendance on the Sunday services, for the general favor and kindness shown us by the American public, and for strength and courage and faith which enable us to look forward hopefully to the work of the coming year, we render hearty thanks to the Father of mercies, being assured that the good work He has begun in Guam He will continue unto the end, and that in His own time the longed-for and prayed-for times of refreshing shall come from the presence of the Lord.

Ex-Cannibals Feasting Together

Rev. Mr. Turner, of New Guinea, reports a great feast held under Christian auspices, in which people gathered from all quarters. There were present 26 native chiefs, many of them having been leaders in wholesale riots and massacres. They all bowed together fervently in prayer, and after the addresses the feast was spread, followed by games and by many expressions of good will. Mr. Turner exclaimed: "And what a gathering! Who is there that can look upon it without saying, 'This at least is prophetic of the dawn of a better day in this part of the interior of New Guinea'? Think of it! Here is a company of some 1,100 natives, many of whom have not seen one another before; if they have, it has only been when facing one another in battle array. And here are gathered together representatives from at least 45 different villages; villages which, in many cases, have left each other severely alone, or, if they have had any dealings with one another, it has been in terms of war, bloodshed, terrorism, and death."

MISCELLANEOUS

Missions Mean More than Money

"It is a serious mistake to push the financial side before laying the foundations for a deep and abiding interest in the cause. In too many churches "m-i-s-s-i-o-n-s" spells money. The people hear nothing whatever of the work, save in connection with the contribution-box. Mission literature, mission meetings, and mission preaching have had so much of the ring of the silver in them that people have begun to shun them. We who push the work must never lose sight of the silver, of course; but the sooner we learn to bait the hook

so that people will not see the silver until they are on it, the better it will be for the work. We should have more mission sermons that people do not know are mission sermons, more missionary meetings without collections, more deepening of the spiritual life, more to interest and instruct pleasantly without bringing up the idea of finance—until missions have such a hold on the people that they will not shrink from 'closing the bargain' when we name to them the price."—*Illustrated Missionary News.*

A Fable for Givers An American quarter of a dollar, with the figure of Liberty on it, is said to have looked down contemptuously on a copper cent, with the head of a red Indian on it, and to have said: "Oh, you dark-skinned, feather-trimmed barbarian, do you call yourself a coin?" "Well, whatever I am," said the copper cent, "I am oftener found in missionary meetings than you are!" P.

Missions in the Eye of a Business Man Hon. F. S. Stratton, collector of the port of San Francisco, returning the other day from a journey of three months in China, Japan, and the Philippines, said to a representative of the San Francisco *Chronicle:*

I went out opposed to the missionary movement in China—at least, I had no sympathy with it. All the stock arguments against it are familiar to me. I, however, have been converted by what I have seen. America leads all others in philanthropic and religious work in the Orient, and the results, while slow, are, in my opinion, sure, and the foundation is being splendidly laid. Commercially speaking, the missionaries are the advance agents for the American commercial enterprises. If business men only underseood this better, they would assist rather than discourage evangelistic work in the East. The Chinese know nothing about Admiral Kempff's refusal to fire on the Taku forts, but they know all about the eleemosynary work of the missionaries, and are grateful to America.

How a Church Found Herself A recent writer in *The Missionary Intelligencer* of the Foreign Christian Missionary Society tells the story of a "Church that Found Herself." It is the story of a Church that existed for 60 years without discovering any of her real powers and capabilities—without learning that she could live while helping others to live, and that her own growth was absolutely dependent upon the development of an unselfish missionary disposition. And this is what the old, conservative Church, under the leadership of a young, consecrated, and aggressive pastor found: (1) that she could support a foreign missionary, and raise the money in advance; (2) that she could support a home missionary, and pay the money in advance; (3) that she could have a state missionary, and furnish his salary in advance; (4) that she could also increase her pastor's salary one-fourth, and besides make handsome gains in all the other benevolences of the Church. And she did all this after finding that the old "omnibus" or "bunching" plan of giving for missions had never permitted her to know her real ability.

Serving God with Mammon Dr. Alexander Maclaren says: "Giving is essential to the completeness of Christian character. It is the crowning grace, because it is the manifestation of the highest excellence. It is the result of sympathy, unselfishness, of contact with Christ, of drinking in of His spirit." Mr. Speer says: "We can

not serve God and Mammon, but we can serve God with Mammon." Dr. Chapman urges Christians to "give until it hurts, and then keep on giving until it does not hurt." "There is needed one more revival," declares Horace Bushnell, "a revival of Christian giving. When that revival comes the Kingdom of God will come in a day." The great Apostle Paul said: "As ye abound in faith and utterance and knowledge, and in all earnestness and in your love, see that ye abound in this grace (of giving) also." And He who gave all, even to the sacrice of His own life, said: "It is more blessed to give than to receive."

OBITUARY

Rev. B. W. Labaree, of Persia

It is with a very keen sense of sorrow that we record the murder of Rev. Benjamin W. Labaree, by Mohammedan brigands, in Persia, on March 9th. A cablegram received by his brother, Rev. Robert M. Labaree, of Doylestown, Pa., reads as follows:

> Returning from Khoi prudently, servant shot; Labaree taken to hill, daggered. Motives obscure. Sympathy intense. Government active.

This seems to indicate that Mr. Labaree was not traveling recklessly on by-roads or at night. He was returning from escorting a lady missionary to Tabriz. The murder took place near Salmas, 60 miles from Urumia, and was a deliberate one. The motives for it seem to have been more than simple robbery. The people as a whole sympathize with the missionaries, and the weak and inefficient government of Persia intends to punish the offenders.

Mr. Labaree was 39 years of age and was born in Persia, where his father has been laboring for 50 years as an exceptionally noble and efficient missionary of the Presbyterian Board. The son was educated in America, and returned in 1893 as a missionary to Persia, where he was stationed at Urumia. He was a most lovable character, and had already been permitted to do excellent service in Persia. He leaves a wife and two children, the former a daughter of Rev. Dr. H. A. Schauffler, of Cleveland.

Details of the murder have not yet been received, but a cablegram announced that the murderer has been identified as Si Jafa, a fanatical bandit, who claimes to be a lineal descendant of Mohammed.

*

William Speer, of Pennsylvania

When the Rev. William Speer, D.D., LL.D., entered into rest at his home in Washington, Pa., February 16, 1904, it was the close of a long and a useful life. He was born at New Alexandria, Pa., April 24, 1822, and was graduated at Kenyon College, Ohio, in 1840, in the same class with Rutherford B. Hayes, and entered the Western Theological Seminary in the fall of 1843. He was ordained June 16, 1846, with a view to foreign missionary work in China, and with two colleagues established the first mission of the Presbyterian Board in Canton, China. Failing health compelled his return to the United States in 1850, gnd after two years spent in the service of the Board of Education, he went to labor among the Chinese in California. For five years he devoted himself with unremitting energy to this work. For several years he edited a Chinese and English paper, built a mission house, organized a Chinese church, initiated and directed the agitation which secured a repeal of acts passed in 1854–5, excluding Chinese from mines, visited the

Sandwich Islands, and established a Chinese mission in Hawaii.

In 1865 he was elected Secretary of the Board of Education at Philadelphia, an office which he held more than ten years. *

Rev. Robert Lennington, of Brazil Rev. Robert Lennington, a veteran missionary to Brazil, died in Jacksonville, Ill., on December 26th of last year. Born in 1833, he was ordained in 1862, on the completion of his seminary course at Princeton. His first mission was to the exiled Portuguese of the Madeiras. He entered Brazil in 1867, where he founded the Parana Mission of the Presbyterian Church. He had the rare privilege of seeing his son, Frederick Lennington, take up the same work as he laid it down.

J. W. P.

NOTICES

International Missionary Union The twenty-first annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 1–7, 1904.

All evangelical foreign missionaries are invited, and are eligible to membership, and, as such, are entertained free. The general theme for the June conference will be "Christianity in Conflict with Non-Christian Religions." As this is the centennial year of the British and Foreign Bible Society, special emphasis and time will be given to the Bible as the weapon in the conflict. A large number of missionaries fresh from their respective fields will be present to give the most recent intelligence of the missionary outlook in other lands. New appointees will find it greatly to their advantage to attend, as special classes are arranged for them.

Further information can be obtained from Mrs. C. C. Thayer, Clifton Springs, N. Y. *

Young People's Conferences The dates of the summer conferences of the Young People's Missionary Movement are officially announced as follows: The Western Conference at Winona Lake, Indiana, June 17–26; the Southern Conference at Lookout Mountain, Tenn., July 1–10; and the Northern Conference at Silver Bay, on Lake George, N. Y., July 22–31.

The Winona gathering will be the first of these conferences to be held in the West; this will be the second year for the Southern Conference and the third for Silver Bay.

The purpose of these conferences is to afford a practical training-school for missionary workers in Sunday-schools and young people's societies, and to combine with such training the facilities for rest and recreation that most Christian workers are obliged to seek in connection with their brief summer vacations. The list of speakers is exceptionally attractive.

Missionary secretaries and other leaders who are in closest touch with church activities have come to regard these summer conferences as one of the most effective agencies for the better equipment of young people for leadership in missionary work in the local church. They have proved most enjoyable and stimulating.

Additional information concerning these conferences may be had by addressing the Young People's Missionary Movement, 156 Fifth Avenue, New York City. *

SOME WEST AFRICAN NATIVES AT HOME

A WEST AFRICAN RELIGIOUS CEREMONY—THE EGUN

This is a man dressed in animal skins. He is said to be risen from the dead, and no woman dare say it is a man, on pain of death. The people worship him as a god, tho they know it is all a fraud.

PICTURES OF WEST AFRICAN HEATHENISM